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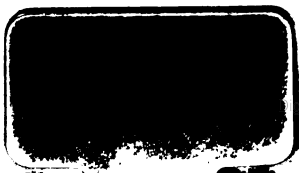
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EETS 46



Legends of the Holy Rood.



ST. QUIRIAC.

Legends of the Holy Rood;

Symbols of the Passion

and

Cross - Poems.

In Old English of the Eleventh, Fourteenth,
and Fifteenth Centuries.

EDITED FROM MSS. IN THE BRITISH MUSEUM AND
BODLEIAN LIBRARIES;

WITH INTRODUCTION, TRANSLATIONS, AND GLOSSARIAL INDEX,

BY

RICHARD MORRIS, LL.D.,

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Holy crosse

PREFACE.

WHILE consulting Hickes's *Thesaurus*, my attention was suddenly attracted by a reference to an Old English homily on the *Finding of the Cross*. Ascertaining that it had never been printed, and hoping that Old English students, who had read the beautiful legend of "Elene, or the Invention of the Cross," in Kemble's edition of the *Vercelli Poems*, might like to have a prose version of the story, I determined to edit it for the Early English Text Society. This homily is the first piece in our collection of *Legends of the Holy Rood*. It is printed from a MS. in the Bodleian Library, Auct. F. iv. 32.

While engaged upon this, I recollected that I had seen or heard of other Old English legends, and as soon as I could procure transcripts, I put them into print. Thus the work gradually grew larger and larger¹ while passing through the press, and a tolerably complete collection of legends, in an English form, concerning the Invention and Exposition of the Cross (celebrated by two festivals of the Christian Church) will be found in the present volume.

A few Cross-poems have been added, one of which deserves special mention, namely, the "Dispute between Mary and the Cross" (p. 131).

¹ This fact will account for the strange arrangement of some of the pieces.

After the version from the Vernon MS. was printed, another and rather longer copy turned up in Royal MS. 18 A x, with some additional verses on the "Festivals of the Church," in the same metre as the Cross-poem. These I have added in an Appendix.

Of the second poem, on the "Finding of the Cross" (p. 19), I have printed two versions—one from the Ashmolean MS. 43, Bodleian Library, of the latter part of the thirteenth century, which has been collated with an imperfect copy in Harl. MS. 2277, of the same date, which contains lives of the saints, &c.; the other from the Vernon MS., fourteenth century.

As the history of Cyriacus, the brother of Stephen the martyr, is included in the legends relating to the "Finding of the Cross," I have also added two versions of the saint's life.

The third legend (p. 62) contains the history of the material out of which the Rood was made, from the time it was a pippin until it was wrought into a cross¹. It also relates the story "*De Fabrice Clavorum*," which I have not met with elsewhere in an English form.

This legend, as well as No. IV. (p. 87) and No. VII. (p. 122) are printed from Harleian MS. 4196, a bulky volume, containing metrical homilies and lives of saints in the Northumbrian dialect.

"The Uplifting of the Holy Rood," No. V. (p. 98), is taken from Ælfric's minster homilies in Cotton MS., Julius E vii. Ælfric's discourse on the "Finding of the Cross" will be found in Thorpe's edition of Ælfric's *Homilies*.

The sixth legend, "How the Holy Cross was found by St. Elene," is from the West-Midland version of the *Cursor Mundi*, Fairfax MS. 14, Bodleian Library².

The same story is found in the Northumbrian copy of the *Cursor Mundi*, in the British Museum, Cotton MS., Vespasian A iii, and in a MS. belonging to the University Library of Göttingen.

¹ A similar version of a portion of this story, but of an earlier date, is printed in my *Specimens of Early English* (p. 140).

² For the transcript of the pieces from the MSS. in the Bodleian Library, I am indebted to Mr. G. Parker.

This legend on the "Finding of the Cross" is very different from the others already noticed; and instead of the story of Judas or Cyriacus occupying a prominent place, it only comes in at the fag-end as an illustration of the diverse stories that are told of the Rood (p. 120). Instead of the ordinary legend, we get the story, so well known to us all in the *Merchant of Venice*, of the merchant and the pound of flesh¹.

All the pieces from I. to X. inclusive, are now for the first time printed.

The next two pieces (XI. and XII. p. 154-169) are from Caxton's *Golden Legend*, and these again supply a few particulars not found in the other legends.

The "Symbols of the Passion" are now for the first time edited from Royal MS. 17 A 27, and Addit. MS. 22,029, collated with another copy without the illustrations in Addit. MS. 11,748.

The curious illustrations are furnished by Professor de la Motte, who has kindly made the Society a present of those from the Addit. MS. 22,029.

R. M.

KING'S COLLEGE, LONDON,
Feb., 1871.

¹ Kemble seemed to think that this legend was only contained in the Göttingen MS. He has rightly noticed its absence from the Midland version of the *Cursor* in Trinity College Library.

INTRODUCTION.

§ 1. The Finding of the Cross.

“THE Inuencion of the holy crosse is sayd by cause that this daye the holy crosse was founden for tofore it was founden of seth in paradyse terrestre / Lyke as it shall be sayde hereafter: and also it was founden of salamon in the monte of lybane and of the quene of saba / in the temple of salamon And of the Iewes in the water of pyscyne And on this daye it was founden of Helayne in the mounte of caluarye /”

These prefatory remarks to the “Invention of the Cross” in the *Golden Legend* (see p. 154) suggest the order in which a summary of the legends contained in the following pages should be written.

§ 2. The Finding of the Cross by Seth in Paradise.

When Adam and Eve were driven out of Paradise for eating of the “apple tree,” God promised to send them the *oil of mercy* (pp. 18, 19), wherewith they should be anointed and be healed of their sin-wounds which covered their bodies from “head to heel” to the number of “sixty and ten” (p. 64).

In the vale of Hebron Adam and Eve had passed more than

nine hundred years in sorrow and woe. They had lost during this interval their two sons, and as a kind of penance for their sins, they remained apart for more than two hundred years¹. At our Lord's bidding Adam and Eve came together again, and after a time Seth was born. When Adam was nine hundred and thirty-two years old, he found himself enfeebled by toil, sickness, and old age, and he longed to die. But before his death he wished to be anointed with the oil of mercy. He calls Seth unto him and tells him of his ills (pp. 20, 21).

Seth has no idea what *pain and sorrow* mean, and thinks that his father's sickness arises from a longing for the fruits of Paradise (p. 62). But Adam tells Seth of God's promise to him on leaving Paradise, and bids him go to Paradise, and entreat the angel at the gate of Eden to send him the oil of mercy (p. 22)—the oil of life, "that medicine is to man and wife" (p. 65).

Seth being ignorant of the way thither, Adam gives him full instructions for his journey; and so Seth, starting from the head of the valley of Hebron, finds a green path which leads to the gate of Paradise (p. 22); then, turning eastward (p. 66²), he comes upon the way by which Adam and Eve had left Paradise, upon which, ever since the Fall, no grass had grown. Following this track, he reaches the gate of Paradise (made known to him by a great light, like that of a burning fire³), and with prayer and supplication he beseeches God to send his father the oil of mercy (pp. 22, 66, 154). While praying, St. Michael appears to Seth, and tells him that it is useless to pray for the oil of mercy, for it will not be sent upon earth until five thousand two hundred and twenty years shall have elapsed, when Christ shall come to die for man's sin⁴ (p. 67).

The angel then commands Seth to put his head within the gate of Eden, and to note well whatever he sees therein. He did as he was bidden, and saw more marvels than tongue could tell. The

¹ Adam determined upon this penance because *woman* was the root of all his misfortunes (pp. 20, 21).

² See *Specimens of Early English*, p. 140.

³ See *Specimens of Early English*, p. 141.

⁴ The *Golden Legend* says 5550 years.

meads were decked with gay herbs and trees, diffusing all around most delightful perfumes; the trees were loaded with delicious fruits, and the birds sang joyously. In this land of delight and of joy Seth would fain dwell for ever.

In the middle of Paradise he saw a bright, shining well, out of which flowed four streams that watered all the world ¹.

Above the well there stood a large tree with many branches, but without bark or leaves, like an aged tree (pp. 24, 68). Seth supposed that the tree stood thus bare on account of his parents' sin (p. 68; *Specimens*, p. 142).

A serpent, "all naked, without skin," was embracing the tree. This was the tree and the serpent that caused Adam first to commit sin (p. 24; *Specimens*, p. 142).

A second time Seth looked in, and to his amazement the tree was covered with bark and leaves, and appeared to reach unto heaven; and in the top of the tree he beheld a new-born bairn lapped in "small" (or swaddling) clothes ².

The root of the tree went down into the uttermost ends of hell, and there he saw the soul of his brother Abel. Then the angel drove Seth from the gate, and he saw no more. These sights were afterwards explained to him. The babe in the top of the tree was God's Son, who in the fulness of time should bring mankind the oil of mercy (pp. 24, 69, 70).

When Seth took leave of the angel, he received three pippins or kernels of an apple, which he was bidden to put under Adam's tongue as soon as he was dead. Out of these three kernels three trees—cedar, cypress, and pine—would spring. These "wands" or rods betoken the Trinity: the cedar, "a tree of height," denotes the Father; the cypress, a tree of sweet savour, represents the Son; and the pine³, a fruit-bearing tree, is a type of the Holy Ghost and His gifts (pp. 26, 70; *Specimens*, p. 144).

Seth returns home, and tells Adam of the oil of mercy that should come through the birth of a blissful Child, near the end of

¹ The *Cursor* names the four streams Tyson, Fison, Tigri, Eufrate (*Specimens*, p. 142, Genes.).

² The *Cursor* adds that the child lay squealing for Adam's sin (*Specimens*, p. 143).

³ The *olive* seems to be the tree that is really meant.

the world, and of his death which should take place within three days. Great was Adam's joy when he heard of his approaching death, and for once in his life he laughed. He had endured so much sorrow and care, that he had rather dwell in hell than live any longer upon earth (pp. 26, 71; *Specimens*, pp. 144, 145).

When Adam died, his weeping wife and children tried to restore him to life, whereupon the archangel Michael appeared to them, and showed them what to do with the corpse. Under his direction, accompanied by angels "singing all full solemnly and making noble melody," they carried the dead body to the vale of Hebron, where it was laid in the earth; and they were told that for the future the dead must be buried "in earth or stone" (p. 72).

The pippins which had been placed under the root of Adam's tongue after a time began to grow, and three small wands or trees grew up, and stood in Adam's mouth until the time of Moses. Each grew separately by itself out of the same root, and was of an *ell* in length and no more.

§ 3. The Finding of the Rods by Moses.

After the Israelites crossed the Red Sea, they came unto the vale of Hebron; and one evening, as Moses was walking along, he came upon the place where the three trees were growing. Moses greeted these signs of the Trinity, and drew them out of the earth, from which issued "so noble a smell," that all the Israelites believed that they had at last reached the land of promise (pp. 26, 73).

By means of these wands Moses healed the sick, and performed numerous other miracles. When he knew that his end was near, he planted the wands beside a stream under Mount Tabor, in the land of Arabia (pp. 29, 75).

§ 4. The Finding of the Rods by David.

For a thousand years the wands continued in the same state, until King David, instructed by God, found them, and brought them to Jerusalem (pp. 28, 75)¹.

¹ The old Dutch legend, *Geschiedenis van het heylighe Cruys* (ed. Berjeau),

As it was eventide when he reached home, he planted the wands in a "dike," and set trusty men to see that no harm happened to them. On the morning, he found the wands grown into one tree with three branches springing from the top, so he did not attempt to remove it, but built around it a strong wall, and to mark its yearly growth he put around it a silver ring. For thirty years the tree stood in the same spot, and after that grew no more (pp. 28, 76, 77)¹.

Under the holy tree David did penance for his sins, and composed the whole of the Psalter (pp. 30, 78).

§ 5. The Rood-tree cut down by command of Solomon.

For fourteen years David was engaged in building the Temple, which after two and thirty years was completed by Solomon. When the work was almost finished, the carpenters found themselves in want of a large beam, but they could not find any tree of sufficient size to furnish it, except that which David had planted; whereupon Solomon ordered it to be cut down and taken into the Temple. The carpenters measure off thirty-one cubits, and after working it up, they find it one cubit too long. They take off the excess, and on measuring it again find it one cubit too short (pp. 30, 79, 80). Thrice they alter it to no purpose, so they inform the king of their extraordinary failure, and he commands them to make a bridge with it across an old ditch².

contains the following account of two miracles performed by David on his way to Jerusalem :—

XII.

"King David, here, as Scriptures say,
A great lord meets upon the way,
All leper-like, with sores and blains,
Till David cured him of his pains.

XIII.

And as he journeys with the trees,
Three black men coming soon he sees,
Who, touched with those three rods of might,
Became, in good sooth, pure and white."

¹ "To the west of Jerusalem is a fair church, where the tree of the Cross grew." Maundeville, in *Early Travels in Palestine*, ed. T. Wright, Bohn's series, p. 175.

² The brook over which the tree was placed is called Kadron in Norris's *Cornish*

§ 6. The Rood-tree discovered by the Queen of Sheba.

Here it remained until the Queen of Sheba, on her visit to Solomon, discovered it, and paid great honour to it. She advised Solomon not to allow the beam to remain, for a man should die thereon who should destroy the Mosaic Law; so he caused it to be removed, and buried deep and hidden from all men (pp. 32, 83)¹.

§ 7. The Rood-tree found in the Piscine.

Here, after some time, there sprang up a deep well, which, owing to the beam of the sacred tree, was endowed with miraculous powers of healing; so it was visited by the sick, who bathed therein and were healed (pp. 32, 82).

When Jesus came upon earth, the tree began to float; and when the Jews were in want of a "tree" on which to hang our Lord, they thought of the floating beam, and took it up and made thereof a cross (pp. 32, 84, 155).

§ 8. Of the Number of Pieces in the Cross.

The Cross was made out of two-thirds of the beam; and the part above ground was eight cubits long, the pieces on each side were of three cubits (p. 85).

In the *Golden Legend* (p. 155) the four pieces of the Cross are mentioned as consisting of four different kinds of wood:—

(1) The upright beam; (2) the over-thwart or cross-bar, upon which the arms were nailed; (3) the piece upon which was fixed the

Drama, i. 425. Maundeville speaks of the Rood-tree as having once been used as a bridge over the brook Cedron (*Early Travels in Palestine*, Bohn's edition, p. 176; *Notes and Queries*, vol. vii. p. 334, 1853).

¹ The old Dutch legend in Berjeau's *Holy Cross* says that after Solomon was rebuked by Queen Sheba for letting the tree serve for a bridge, he gave orders

"To place it o'er the temple's door,
Where men should bless it evermore."

Abias (Abijah) afterwards took the gold and silver from off it, that Solomon had placed around it, and the Jews removed it from the Temple.

table containing the superscription ; (4) the socket, or mortise, in which the main beam stood.

The four kinds of wood were palm, cypress¹, cedar, and olive.

“Quatuor ex lignis domini crux dicitur esse;—
Pes crucis est cedrus; corpus tenet alta cupressus;
Palma manus retinet; titula lætatur oliva.”

§ 9. The Legend of *Maximilla*, the first Christian Martyr.

The Northumbrian version of the history of the Cross-beam (pp. 62–85) has a few variations from the Southern versions, and introduces a legend, probably of later origin, that I have not met with elsewhere in an English form². Instead of the beam being turned into a bridge, Solomon is said to have caused it to be placed between two pillars of the Temple, and to have commanded that once a year every one should visit the “holy tree,” and honour it “in their best manner.” So it befell upon a year that all the country far and near went to Jerusalem to honour the sacred beam; and among the worshippers was an unbelieving woman (p. 80)—

“She sought thither the sight to see,
And trowed no virtue in the tree.”

The woman, whose name was *Maximilla*, in unbelief sat upon the “tree,” and forthwith her clothes took fire and burnt like tow. Then she began to prophesy,

“And said, ‘My Lord, mighty Jesu,
Have mercy, and on me thou rue.’”

When the Jews heard her call upon Jesus, they were exceedingly angry, because she had slandered their God by the mention of

¹ Some say the stem was made of cypress, because it was a wood that did not easily decay.

² This legend is found in Arundel MS. 507: “Entre eux vient une femme *Maximilla* ;” and in the Cornish play of “The Beginning of the World” (*The Cornish Drama*, ed. Norris).

a new one, so they turned her out of the town and stoned her to death—

“SHE WAS THE FIRST THAT SUFFERED SHAME,
FOR THE MENTIONING OF JESU’S NAME.”

Many who had witnessed this sight honoured the “tree” more than any earthly thing (p. 82), whereat the Jews were grieved, and therefore secretly removed it, and cast it into a “dike,” for they were afraid to burn or break it up. But God would not suffer the tree to be hid, but sent his angels between “undern and prime” to move the water in the dike; and all the sick and sore that got into the ditch when the water was moved, were healed “through virtue of the holy tree.” Then the Jews took the beam out of the water, and turned it into a bridge “over a beck” (p. 82), hoping that it would soon be destroyed by the great wear and tear that it would be subjected to. Thus the tree lay until the sage queen “*Dame Sibell*”¹ came to Jerusalem, when she laid her clothes upon the bridge, and went over it barefooted, and “prophesied” that the “tree” was a true token of a “doomsman” who should judge all men. Here the tree was allowed to remain until Christ was about to suffer death (p. 83).

§ 10. The Making of the Nails of the Rood².

The Northern version of the history of the Rood contains also a legend on the making of the nails, which is as follows:—

The Cross is made, but three nails are wanting. The Jews go to a smith in the town, and bid him quickly

“Make three nails, stiff and good,
To nail the prophet on the rood.”

¹ The Queen of Sheba is here confounded with Sibyl, as in the Arundel MS. 507: “La sage reyne Sibille vient a Jerusalem pour esprouner le savoir de Salomon.” The old Dutch legend of the Cross does not make this confusion, but the story of the piscine goes before the story of the Queen of Sheba’s visit; and as *Sibilla* is put to death, she is evidently confounded with the Maximilla of our English legend. The subject of chap. 49, bk. i. vol. i. of Gretser, is—“Crucem Domini apud Ethnicos per *Sibyllas* fuisse prænunciatam.”

² This story is found in Norris’s *Cornish Drama*, pp. 433-439.

When the "smith" heard that Jesus, whom he believed to be a prophet "true and good," was to be crucified, he was greatly grieved, and determined that he would not make any nails for this purpose (p. 84).

With boldness he answered the Jews, and said, "Ye shall get no nails from me. God has set his mark upon me, so that I cannot work." In his bosom he laid his hand, and said he had hurt it on a "brand," and had such pain in it that he expected to lose his hand.

The Jews would not believe him, but demanded to see his hand, which, when they saw it, appeared as though it were sore, but in reality was not so.

The Jews, being satisfied, were going about their business, when

"Forth came then the smith's wife,
A fell woman, and full of strife."

By the Jews she stood, and did not say much for her husband's good. "Sir," said she, "since when hast thou had such a malady? Yesterday evening your hands were uninjured. But since sickness is sent to thee, these men shall not be unserved, but shall have the nails ere they go, as soon, at least, as I myself can make them." So she set to work, blew fast the bellows, and at last made the iron hot. Then the Jews helped her to strike the iron, so that the three nails were soon made. Though they were very large, and roughly made, the Jews would not refuse them, but took them immediately, and with glad hearts hastily went their way until they came to "Sir Pilate."

§ 11. On the Number of the Nails.

The number of nails employed in the Crucifixion is a contested point. A writer in *Notes and Queries*, Series III. vol. iii. p. 315, in showing that *three* nails are depicted in the Crucifixion as early as the twelfth century, quotes the following from Labarte's *Handbook of the Arts of the Middle Ages*:—

"Fig. 14. Copper crucifix, twelfth century, Coll. Soltykoff. (No. 332, Debruge Labarte Coll.) Copper, enamelled and gilt. The

b 2

Saviour is not clothed in the long Byzantine robe of the eleventh century, but in a tunic descending to the knees, in which he is represented until the fourteenth century. His feet are not crossed or nailed, but rest on a tablet (*suppeditanum*), which a third nail fixes to the Cross. Before the thirteenth century, Jesus was attached to the Cross by four nails, one to each hand and foot. In consequence of some anterior discussions, the feet from this period were placed over each other, and attached by a single nail, it having been settled that three nails only were used at the Crucifixion. Cimabue is said to have been the first painter who adopted this arrangement. This crucifix (fig. 14) was made at the end of the twelfth century, when the four nails had been rejected, but the feet had not been superposed; so, to get rid of the difficulty, the third nail is here attached to the tablet which supports the feet."

"St. Gregory Nazianzen says of the taking down from the Cross, Γυμνὸν τρισήλω κείμενον ξύλῳ λαβών, clearly intimating that our Saviour was fixed to the Cross with *three* nails only.

"Nonnus, the Greek poet, in the fifth century describes the sacred feet of our Lord as placed one over the other, and fastened down with a single large nail.

"On the other hand, St. Cyprian, St. Augustine, St. Gregory of Tours, and Pope Innocent III, as also Rufinus and Theodoret, reckon *four* nails." (F. C. H. in *Notes and Queries*, Series III. vol. iii. p. 392.)

Ælfric speaks of *four* nails: "The Jews fixed him [Jesus] on a Cross with *four* nails." (*The Homilies* of Ælfric, ed. Thorpe, vol. i. p. 217.)

The author of the *Ancren Riwele* notices the tradition of *three* nails: "His dear body, that was extended on the Cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot." (*Ancren Riwele*, p. 391.)

Curtius, in his treatise *De Clavis Dominicis* (seventeenth century), is in favour of four nails. See Gretser, vol. i. bk. i. cap. 93; Lipsius, lib. ii. cap. 9.

§ 12. The Finding of the Cross by St. Helena.

After the crucifixion the Jews tried to hide the Cross from Christians, so they buried it along with the two crosses whereon the thieves were hung, and for two hundred years they lay "under earth" (pp. 35, 108).

Adrian knew where the Cross was, but to prevent Christians from finding it out, he built a heathen temple on the spot; and so the place was forsaken, and finally neither pagan nor Christian knew where the Rood lay (p. 35).

After a time Constantine became emperor¹, pious and honourable, and a friend to Christians, although as yet he was unbaptized.

In the sixteenth year of his reign, a foreign but mighty nation assembled on the banks of the Danube to make war upon the Roman people². Constantine, praying for divine assistance, marched against his foes; but, when he saw the hostile hosts, he was sad unto death, expecting that all his army would perish in the conflict. The night before the battle the emperor had a vision, in which he saw an angel, who bade him to be of good cheer, and to look up to heaven. On looking up he saw in the sky the sacred token of Christ's Cross, and above the Cross was written these words: "By this conquer" (p. 3).

On the morrow he commanded a cross to be made, after the pattern of that which he had seen in his vision, and caused it to be borne before him in battle, instead of a banner.

As soon as the enemy saw the sign of the holy Rood, they were seized with a panic, and fled; so Constantine won the victory through the power of the Cross (pp. 4, 36, 37, 88, 109).

When the emperor returned home, he made enquiry concerning the Cross, and whose token it was. Christians came and told him of the Trinity, and of the advent and death of Christ; so the emperor became a Christian, and was baptized by Pope Silvester (pp. 4, 36).

¹ The dates given in these legends are very incorrect. No. I. places Constantine's reign in the year 133 after the Passion; in the Vercelli poem (No. XI. Golden Legend) it is "an C yere and more."

² Eusebius, in his *Life of Constantine*, &c., speaks only of the war between the emperor and Maxentius.

Constantine, through reading holy books, learnt that the Cross was somewhere in Jerusalem; so he sent Helena his mother (who is said to have been seventy years old at this time) there to find, if possible, where it was hidden.

When Helena came to Jerusalem, she called together all the Jewish citizens, and bade them choose the wisest of their kin, who should come before her and tell her what she was desirous of knowing.

A thousand of the wisest of the Jewish people appeared before her, and she commanded them to select the wisest from among them to answer a question that she was about to propose to them (pp. 6, 38, 91).

After leaving the queen's presence in great fear, they discussed among themselves what the question might be. Then one Judas, the son of Simon, and brother of Stephen the martyr, said unto them: "I know what the question will be; for the queen will ask us where the Cross of Christ was laid. But beware that none of you tell her; for I know well that thereupon shall all the ordinances of our law be destroyed. For Zacheus my grandfather said to Simon my father, and my father at his death said to me, 'Inquiry shall be made concerning the Cross on which our elders hanged Jesus Christ; but beware, tell not¹, for any torment that thou shalt suffer, where the Cross of Jesus was laid; for after that it shall be found, the Jews shall reign no more, but Christian men shall have the sovereignty; and truly this Jesus was the Son of God'" (p. 8).

The Jews, having listened attentively to the discourse of Judas, unanimously declare that they will not reveal where the Cross is hid, and cautioned Judas to keep silent respecting it (p. 9).

Helena again summoned the Jews before her, and threatened them with fire unless they quickly made known where the Cross was to be found. Alarmed at the queen's threats, they presented Judas to her, saying, "Lady, this man is skilful and learned, and able to make known to you all the things that thou art desirous

¹ The first and second of our legends, agreeing with the Vercelli Cross poem, represent Simon as bidding Judas to reveal the place of the Cross before he is put to death.

of knowing." Then the queen let all the others go, but retained Judas, who, however, refused to give any information. Then the queen commanded Judas to be cast into a deep pit, where he was kept without meat or drink for seven days, at the end of which time he expressed his willingness to tell the truth concerning the Cross. When he was taken out of the pit, he brought Helena to the place of the crucifixion, and there offered up a prayer, beseeching God to disclose the place where the crosses were hidden (p. 10); whereupon the earth quaked, and there arose "the sweetest smell of all the most precious perfumes." Then Judas rejoiced and said, "Verily Jesus is the Saviour of the world." Having said these words, he began to dig, and at the depth of twenty feet he found three crosses, which were removed to Jerusalem. He could not say, however, which was the Cross of our Lord, so he awaited the manifestation of divine power. About noon the Jews brought in the dead body of a young man that was about to be buried. Judas retained the bier, and laid one of the crosses upon the dead body, and then the second; and when the third touched the corpse, it came to life, and blessed the name of the Lord. Then the devil was greatly enraged, and was heard crying in the air and saying, "Judas, what is this that thou hast done? Thou hast done the opposite what the other Judas did. Through him I won many souls, and through thee I shall lose many; through him I reigned over the people, through thee I have lost my realm" (p. 11).

Judas, being filled with the Holy Ghost, cursed the devil, and said, "May Christ sink thee into the deep abyss of hell;" whereupon the devil was no longer to be seen or heard. After this, Judas was baptized by the name of Cyriacus, and in time became bishop of Jerusalem (p. 12).

Helena longed to possess the nails of the Cross, and commanded Cyriacus to make search for them. He did so, and discovered them glistening in the earth like the purest gold. The queen, by a voice from heaven, was bidden to take the nails to set them in the bridle of her son Constantine¹ (p. 13). For three years he

¹ Some say that one nail was wrought as a bit, and fastened to the bridle of Constantine's horse, while two others were secured to the helmet. Other legends say

carried them about with him, and afterwards placed them beside the Cross. At St. Denis are the nails and the king's crown (p. 120). She gave also a part of the Cross to her son, and the other part she left enshrined in gold, silver, and precious stones, in a church which she caused to be built upon Mount Calvary (p. 96). Thus was the holy Rood found on the third of May, which we call Holy Rood Day.

§ 13. Another Legend concerning the Finding of the Cross (pp. 108-121).

Constantine, being desirous of finding the holy Cross upon which Jesus had suffered, sent two messengers, Benciras and Ansiers, to his mother Helena, bidding her without delay to make search for the holy Rood. The queen had with her at this time a skilful goldsmith, who owed a large sum of money to a Jew, under a bond to yield an equivalent in weight of his own flesh if the debt should not be paid when due. The day of payment came, and the goldsmith was unable to satisfy the Jew's claims. The case came before the queen's court, and was tried by Benciras and Ansiers, who ask the Jew how he proposes to take the penalty. He replies that he intends to put out the debtor's eyes, then to smite off his hands, and lastly to cut off his tongue and nose.

The judges bid him take the flesh, but beware to take no blood with it, for that was not included in the contract. The Jew says, "Methinks the worst part of the bargain is mine—

To take the flesh if I assay,
Then the blood will run away.

Ye have ruined me by your decision; a curse light upon you for it."

Then the judges declare the Christian man to be quit, and condemn the Jew to forfeit his goods to the queen, and to lose his tongue.

that one nail was thrown into the Adriatic Sea to quiet a whirlpool there, two nails were placed in the bridle of Constantine's horse, and one in Constantine's crown.

The Jew, aghast at this decision, offers to disclose where the Lord's holy Cross is to be found; whereupon Helena declares that if he can do so he shall receive a full pardon, but shall lose his eyes in case he does not perform his promise.

Then the Jew leads Helena to Calvary, and digs up three crosses, &c.

§ 14. How to make the Sign of the Cross.

Ælfric, in his instructions for making the sign of the Cross (p. 104), gives the Western mode as follows:—With three fingers must one make the sign of the cross, and bless himself, on account of the Holy Trinity. He seems to condemn the use of the open hand in making the sign of the Cross¹ (p. 104).

"The gesture of benediction is . . . either Greek or Latin; it is always given with the right hand, the hand of power. In the Greek Church it is performed with the forefinger entirely open, the middle finger slightly bent, the thumb crossed upon the third finger, and the little finger bent. This movement and position of the five fingers form, more or less perfectly, the monogram of the Son of God." (Didron's *Christ. Iconog.* p. 407.)

"The Latin benediction is given with the thumb and two first fingers open, the third and little finger remaining closed." (*Ib.* p. 408.)

§ 15. The Exposition of the Cross².

There was, in the year of our Lord six hundred and fifteen, an impious king of Persia, named Chosroës, who commanded all his subjects to call him the King of kings and Lord of lords. With a great army he invaded Jerusalem, and destroyed the churches of the Christians. He went to the holy sepulchre with the intention of destroying it, but a great fear withheld him. Nevertheless, he

¹ "Make the sign of the cross on your mouth with the thumb, and say, 'God be our help;' then a large cross from above the forehead down to the breast, with the three fingers." (*Ancren Riwele*, p. 19.) See Gretzer, vol. i. lib. iv. cap. 1, 2.

² See pp. 48-57; 87-107; 122-130; 161-169.

took possession of the holy Rood left there by Helena, and carried it away into his own country. . Forthwith he raised a high tower of silver, ornamented with all kinds of precious stones; and therein he set a throne wrought of "red gold," in which was represented the sun, moon, and stars, so that it looked like heaven. By means of pipes perforated with small holes, he caused water to descend as rain; and causing horses to tramp constantly through hidden trenches, he imitated the noise of thunder. He even imitated the song of angels by means of "secret whistles." Here on his throne he sat, endeavouring to represent God himself; and beside him on his right side he placed one of his sons¹, feigning him to be God the Son; and a third person on his left hand represented the Holy Ghost. To his eldest son the impious king resigned his throne, and for many a day practised his cursed "maumetry." In those days there was an emperor named Heraclius, who was renowned far and wide as a brave, pious, and God-fearing sovereign. Chosroës' son was envious of the Christian king's renown, and determined to win from him his kingdom. The two armies met near the banks of the Danube, and the son of Chosroës proposed to the emperor to decide the contest by a single combat on the bridge of the river. Heraclius consented, and through the divine assistance won the victory, and slew his opponent. Then Heraclius came to Persia, and found the impious Chosroës, like a God, sitting on his throne. Because he had honoured the Cross, the emperor offered to spare his life, if he would forsake his "maumetry" and be baptized. On his refusal, Heraclius commanded his head to be struck off, and gave the kingdom to the son of the heathen king. The holy Rood he removed, intending to carry it back to Jerusalem. After he had descended from the Mount of Olives, he essayed to enter the gate of the city (by which the Saviour went to his Passion) on horseback, in royal array; but the stones lying

¹ Some legends say that the Cross placed on his right represented the Son, and a cock on his left represented the Holy Ghost. The Cross seems to have been a true representation of the Son. "The earliest Christian artists, when making a representation of the Trinity, placed a cross beside the Father and the Holy Spirit—a cross only, without our crucified Lord." (Didron's *Christian Iconography*, p. 369, Bohn's Illustrated Library.)

found the place suddenly closed about, and formed an impenetrable wall.

At the same time an angel appeared standing on the wall, with the sign of the cross in his hand, and reminded the emperor that Christ had entered by this gate in humble clothing, riding upon an ass. Heraclius, thus rebuked for his pride, dismounted, and stripped himself of his royal robes, and barefooted bore the Cross into the city, the obstacles to his entrance having suddenly disappeared. When the Cross entered the city, it gave forth a most delightful savour, and filled all places with its sweetness, and all assembled began to praise the Cross thus, saying, "O thou marvellous Cross, more luminous than the stars, greatly art thou to be honoured and loved by all the world; for thou alone wast worthy to bear the ransom of the world. Sweet tree, save thou this assembly that are here this day gathered together for thy honour and praise."

Thus was the precious tree re-established, and the ancient miracles were revived.

This took place on the fifteenth day of the month of September, and is still commemorated by the festival called The Exposition of the Holy Cross¹.

§ 16. Traces of the Cross before the Crucifixion.

The Cross is mentioned in the Old Law. It was planted in Paradise; Adam took shelter thereunder when he had sinned; the blood of Abel cried from under it.

It was the fact of Isaac's carrying the wood for his sacrifice in

¹ Many miracles are related in some of these legends as being connected with the Rood after its exposition (see pp. 103, 104, 130, 166-169). A few are mentioned in connection with the Invention (see pp. 115, 159, 160). Gretser has something on the oil of the Cross, vol. i. lib. i. cap. 91. See p. 115 of this volume.

In Harl. 2252 ff. 50 bk., mention is made of a great miracle of a knight called Sir Roger Wallysborow; how he in the Holy Land wanted to bring off a piece of the Cross; how his thigh opened marvellously, and received it; how he was carried to Cornwall, when his thigh opened and let the fragment of the Cross out. A piece of this he gave to his parish church, "Cross-parish," and the rest to St. Buryan's College.

the form of a cross upon his shoulders, that prompted God the Father to send an angel to arrest the arm of Abraham¹.

The four corners of Noah's ark were made of it² (p. 116).

Gretser (vol. i. lib. i. cap. 43-46), as figures of the Cross, mentions Jacob's ladder, Jacob's staff, the transposition of Jacob's hands in blessing the sons of Joseph, the scarlet cord in the window of Rahab, the nail with which Jael slew Sisera, the oak and rod of Gideon, &c.

Moses' wand came from this tree; and in Egypt the Israelites were saved by the sign of the cross. Moses raised a cross in the wilderness, by which those who were stung by serpents were healed. When he held up his own hands, it was in the form of a cross. The dispute concerning the priesthood was settled by Aaron's rod having a cross upon it (p. 117). (See Gretser, vol. i. lib. i. cap. 44.) When David went to fight with Goliath, he was armed with a staff like a cross (p. 118).

¹ Didron's *Christ. Iconog.*, Bohn's Illustrated Library, p. 370.

² For the following interesting note I am indebted to the kindness of the Rev. Dr. Barry:—

"The Scripture saith, 'Abraham circumcised 318 men of his household.*' Hear the meaning first of the 18, then of the 300. The ten and eight are represented, the ten by I, and the eight by H. There thou hast the beginning of the name ΙΗΣΟΥΣ. But because the Cross, in the form of the letter T, was to carry the grace (of salvation), therefore he adds the 300 (which is represented by T in Greek). So he shows forth Jesus in the first two letters, and the Cross in the third." (*Letter of Barnabas*, so called, c. ix.)

In c. xii. of the same Epistle, the Cross is spoken of as symbolized by the outstretching of the hands of Moses during the battle with Amalek (Exod. xvii. 8, &c.), which is assumed to have been a stretching out of both hands as on the Cross, though the mention of the "rod of God in my hand" (Exod. xvii. 9) suggests a different posture.

Then, "All day long I have stretched forth my hands," &c. So in Rom. x. 21, but Isa. lrv. 2 is 'I have spread out my hands all the day unto a rebellious people,' is explained as foreshadowing the Cross.

Next, the "pole" of the brazen serpent is explained as foreshadowing a cross. In fact, some old translators render *ἐν δοκῇ* by "in cruce."

On these passages Hefele refers to Justin. *Dial. c. Tryph.* n. 111, p. 204; Tertullian. *adv. Jud.* c. 10; *adv. Marc.* iii. 18; Justin. *Apol. I.* n. 35; *Dial. c. Tryph.* n. 97.

* This is not expressly in Holy Scripture, but in Gen. xiv. 14, 318 is given as the number of Abram's servants in the war against the kings; and in xvii. 26, 27, all the men of his house are circumcised.

When Elijah met the widow of Zarephath, that woman picked up two pieces of wood, which she held up in the form of a cross ; and God, for that action, increased the quantity of meal and oil in her house, and afterwards permitted the prophet to restore her son to life¹.

The sign of Thau in the Old Law is a token of the cross² (p. 118).

"The Cross, made with beams put together, had the shape of the Samaritan Tau, says St. Jerome³, whose words are these: 'In the oldest Hebrew letters, which the Samaritans now make use of, the last, which is Tau, had the form of a cross.' This Tau, like a cross, was like the T of the Greeks, according to Paulinus, who says that the shape of the Cross is expressed by the Greek letter Tau, which stands for three hundred. The Cross of our Lord was something different from the letter Tau ; the beam that was fixed in the earth crossing that which was athwart it above, and made as it were a head by rising above it. . . . This is the form of the Cross which St. Jerome means, when he compares it to birds flying, to a man swimming, and to a man praying to God with his arms extended." (Humphrey's *Montfaucon*, vol. x. pt. ii. bk. iii. cap. 1, p. 158, quoted in *Notes and Queries*, 1853, vol. vii. p. 461.)

The paschal lamb seems to have been roasted in the form of a cross.

"This lamb, which was to be roasted whole, was a symbol of the punishment of the Cross, which was inflicted on Christ, Το γὰρ σπταμενον προβατον, κ.τ.λ. For the lamb which was roasted was so placed as to resemble the figure of a cross ; with one spit it was pierced longitudinally, from the tail to the head ; with another it was transfixed through the shoulders, so that the forelegs became

¹ Didron's *Christ. Iconog.*, Bohn's Illustrated Library, p. 37. "'Lord,' saith she [the woman of Zarephath] to Elijah the holy prophet, 'behold I am gathering two sticks.' These two sticks betoken that one stick which stood upright, and that other also of the precious Cross, which went athwart it." (*Ancren Riwe*, p. 403.)

² In Ezek. ix. 4, 6, the mark spoken of is the letter *Thau*.

³ A certain Jew who had become a convert to Christianity, used to say that the Tau of the old alphabets resembled the sign of the Cross. (Origen, in *Notes and Queries*, Series II. vol. vii. p. 53.)

extended." (Vide *Justini Martyri Opera*, edit. Oberthür, vol. ii. p. 106, quoted in *Notes and Queries*, 1853, vol. viii. p. 545.) See also Gretaer, vol. i. lib. i. cap. 44; Lipsius, bk. i. ch. 8.

§ 17. The Analogy of the Cross in Nature¹.

The first man and woman were made in the form of a cross (p. 118). The Cross is, the head of Holy Writ, the foundation of clergy, and the rule of holy life.

It is made up of four notches and three woods, by which is understood the seven arts. Multiply three and four together, and it gives us the sum of the Old and of the New Laws—ten of the Old, and two of the New.

Man's form is like a cross, and he is composed of seven elements—the body of four, and the soul of three.

The Cross was made of wood, and not of stone, for very good reasons—through a tree man was lost, through a tree man was saved (p. 119).

The world is in the form of a cross; for the east shines above our heads, the north is on the right, the south at the left, and the west stretches out beneath our feet. Birds, that they may rise in the air, extend their wings in the form of a cross; men, when praying, or when beating aside the water while swimming, assume the form of a cross. Man differs from the inferior animals in his power of standing erect and extending his arms.

A vessel, flying upon the seas, displays her yard-arms in the form of a cross, and cannot cut the main unless her mast stands, cross-like, erect in the air; finally, the ground cannot be tilled without the secret sign, and the Tau, the crucifixion letter, is the letter of salvation. (Didron, p. 372.) See the curious plate to p. 42, bk. i. ch. 9 of Lipsius's *De Cruce*, Amsterdam, 1670. 12mo.

Thus we see that old writers found traces of the Cross throughout all nature, and in the words of one of our seventeenth century authors, poet and divine, are ever exclaiming—

¹ "The sign of the Cross is impressed upon the whole of nature." (*Apol.* i. § 72.)

² Rabanus Maurus (*De Laudibus Sanctæ Crucis*) detects the Cross everywhere. (Didron, p. 372.)

“Who can blot out the Cross, which th’ instrument
 Of God dewed on me in the sacrament?
 Who can deny me power and liberty
 To stretch mine arms, and mine own cross to be?
 Swim, and at every stroke thou art thy cross!
 The mast and yard make one when seas do toss.
 Look down, thou spy’st ever crosses in small things;
 Look up, thou seest birds raised on crossed wings.
 All the globe’s frame and sphere is nothing else
 But the meridian’s crossing parallels.”

§ 18. The Story of Longinus.

There are two kindred subjects taken up in the present pages:
 (1) The story of *Longinus*, who, as usual, is confounded with the
 centurion that pierced the Saviour’s side (see p. 106); (2) The
 uplifting of the Cross at the Crucifixion (p. 142).

On this subject, see Gretser, vol. i. lib. i. cap. 21: “Num
 Christus humi, an in sublimi sit suffixus cruci.”

It is generally agreed that the Saviour was nailed to the Cross
 before it was fixed in the ground in an upright position.

For further information on the Cross, and the various legends
 connected with it, see—

History of the Holy Cross (Berjeau, J. P.), Lond. 1863.

The Ancient Cornish Drama (ed. Norris), Oxford, 1859.

Sacred and Legendary Art (Jameson, A.), Lond. 1848.

History of our Lord (Jameson, A.), Lond. 1864.

Didron’s *Christian Iconography* (Bohn’s Illustrated Library),
 Lond. 1851.

Works of Jacobus de Voragine and of Rabanus Maurus.

Hortus S. Crucis (Gretser, J.), Ingolstadt, 1610.

Gretser’s *Works*, 17 vols. Ratisb. 1734–41; of which vols. 1–3
 treat of the Cross.

De Cruce (Lipsius, J.), Amsterdam, 1670.

LEGENDS OF THE HOLY ROOD.

I.

DISCOVERY OF THE SACRED CROSS.

Hear ye now what I shall say to you concerning the holy rood (cross) upon which Christ suffered, how it was found on this day. When that one hundred and thirty-three years had elapsed after Christ's passion and ascension to heaven, then reigned Constantine the great, Kaiser in the city of Rome. He was pious in morals and honourable in actions, a supporter of Christian men, and, nevertheless, was not yet baptized. In the sixth year of Constantine's reign there was assembled a great foreign folk at the river which is called Danube, and they were ready to fight against the Kaiser and the Roman people. Then was it soon made known to the great Kaiser Constantine, and he immediately gathered together a great army, and marched against his foes with a sorrowful mood, and oft looked up heaven-wards, earnestly praying for divine assistance. When they came to the river then saw he the great and innumerable host of his enemies ; then was he exceedingly sorrowful and sad even unto death, because he thought that they would all perish. Then on that same night, that Constantine slept and rested himself, there came to him an exceedingly beautiful (fair) angel in white shining garments, and he awoke him and said, "Constantine, be thou not sad, but look up now unto this heaven." And he immediately looked up unto heaven and there saw the sacred token of Christ's cross standing opposite him, and distinguished by the brightness of a great light, and these words were written above the cross : "Constantine, with this sign thou shalt overcome and subdue all thy enemies." He then awoke blithely (joyfully) because of the fair sight (vision) and for the great promised victory;

I.

[PÆRE HALGAN RODE GEMÉTNES.*]

* [Auct.F.IV.
32. (Bodleian
Library) leaf
10.]

Geherað ge nu hwæt ic eow secgan wille ymbe þa halgan rode
þe crist on þrowode. hu heo on þeosne dæg gefunden wæs.
þa ða wæs agán an hund¹ wintra 7 þri 7 þritti wintra æfter
cristes þrowunge 7 úpstige to heofenum; þa rixode constan-
tinus se mære casere on róma byrig. He wæs eawfæst on þeá-
wum. 7 arfæst on dædum. cristenra manna fultumend. 7 næs
þeah þagyt gefullod. þa on þam sixtan gære þe constantinus
rixode þa wæs gesamnod micel ælpeodig folc to þære ea. þe is
gehaten danúbia. 7 wæron gearwe to fihthane ongean þone kasere.
7 on[gean] þa romaniscan leode. þa wearð hit sona þam mæran
constantine þam kasere gecyd. 7 he þa sone gegaderode micle
fyrd. 7 ongæn his fiond ferde mid carfullum mode. 7 gelome
beheold wip heofenas weard. biddende giorne godcundne fultum.
þa hio to þære ea coman. þa geseah he ðær þa mycelan 7 þa
ungerimed*lican ferde. þæra his fionda. þa wæs he swiðe sarig 7
geunrodsad oð deað. for þan þe he wende þ hi ealle scoldon
sweltan; þa on þære ylcan nihte þe constantinus slép: 7 hine
gereste. þa com him to sum swiðe fæger ængel on hwitum scin-
endum reafe. 7 hine awehte. 7 cwæð. Constantinus ne beo þu na
unrot. Ac beseoh nu up into þissere² heofenan. 7 he ða sona
beseah up on þære heofenan. 7 þær geseah þ halwænde tacen
Christes rode on myceles lihtes brihtnesse ongean him geset. 7
gemearcod. 7 þas word bufen þære rode awritene wæron. Con-
stantinus on þisum tacne ðu ofercymst 7 ofer-swiðest ealle þine
fiond; he awoc þa bliþelice for þære fægeran gesihðe. 7 for þære

¹ MS. nund.

Description of
the Emperor
Constantine.

His enemies
prepare to
fight against
him.

* [leaf 10,
back.]

Constantine's
vision of the
Cross.

² The letters
re are added
between the
lines.

and he marked on his head and on his banner the sign of the holy rood in honour to God. Then immediately on the morrow the Kaiser commanded to be made a golden rood of the same form that he had seen so gloriously shining in the heavens, and he commanded it to be borne before him against the heathen. As soon as they looked upon the sign of the holy rood they immediately became terrified and turned to flight; and Constantine the great Kaiser had the victory, and his army slew the heathen, and some moreover were drowned in the river. On this day the Almighty God gave great victory to the noble King Constantine, through the great might of the illustrious cross of Christ. After that the great Kaiser again returned home to his own city. Then he commanded to be summoned before him all the elders and scribes of the Jewish folk, and asked them whose token that might be which he had seen shining so gloriously in the heavens. They then replied, "It is the great and the glorious heavenly token upon which the Son of the living God has suffered." When those that were Christians heard of this, then came they forthwith to the noble Kaiser Constantine, and with very joyful mood preached to him concerning the Holy Trinity, and the holy advent of the begotten Son of God, in what wise he was born of the human body of the holy woman Saint Mary; and they told him of the sufferings which our Saviour suffered on the cross, for the salvation and redemption of mankind, and how our Lord was buried in the tomb, and on the third day rose immortal from the dead; and harrowed hell, and bound the old devil; and afterwards ascended to heaven and prepared a way of return for those who shall merit it. When this was told to the noble Kaiser Constantine, then became he very joyful in mood, and sent his mother Helena with a great army to the city of Rome to the bishop, and bade them earnestly beseech him that he would come and baptize him. Then immediately the bishop thanked God for this, and baptized the King in the name of the Father, the Son, and the Holy Ghost, and firmly strengthened him in the true faith. And he then brake in pieces and destroyed all the idols, and consecrated churches there, and appointed all ecclesiastical orders according to the ordinances (of the Church). After that the great Kaiser Constantine was confirmed in the true faith, then began he to learn the divine lore and to read the

mæran behatenan sige. 7 mearcode him on heafde halig rode tacen.
 7 on his guðfanan gode to wurðmynte; Ða sone on mergen
 het se kasere constantinus gewyrcean ane gyldene rode on þære
 ilcan gelicnesse. þe he on heofenum swa mærllice scinende geseah.
 7 heo beforan him beran het ongean* þa hæpenan. Sona swa hio
 on þ halige rode taken beseagon. þa wurdon hio sona afyrhte. 7
 to fleame gehwyrfe. 7 constantinus se mære kasere þa sige hæfde.
 7 his fyrd þa hæpenan ofsloh: 7 hi eac sume on þære ea wurdon
 adræncte; on þisum dæge se ælmihtiga god sealde mycelne sige
 þam mæran kininge constantine. þurh þ mycele mægen þære mære
 Christes rode. Æfter þam þe se mære kasere eft hām gewænde to
 his agenre byrig into rome. þa het he him to gelangian ealle þa
 ealdormæn. 7 þa boceras þæs iudeiscan folces. 7 acsode hiom hwæs
 tacen þ bion mihte þe he on þære heofenan swa mærllice scinende
 geseah. Hio þa cwædon hit is þ mycele 7 þ mære heofenlice
 tacen. þe þæs lifigendan godes sunu on þrowode. Ða þ geacsodon
 þe þær cristene wæron. þa coman hio hrædlice to ðam mæran
 kasere constantine. 7 swiþe bliþum mode him bodedon þa halgan
 þrynesse. 7 be þam halgan tocyne. þæs acænnedan godes sunu. on
 hwylce wisan he *acænned wære þurh mænniscene lichaman of
 þære halgan fæmnan sancta marian. 7 tealdon him þa þrowunga þe
 ure hælend on þære rode ðrowode. for mankyntes hælo. 7 alesed-
 nesse. 7 hu ure drihten on byrgenne wæs bebyriged. 7 on þam
 ðriddan dæge undeaplice of deaðe aras. 7 helle gehergode. 7 þone
 ealdan diofol geband. 7 seoppen to heofenum astah. 7 þider weg
 gerymde þam þe þ geearnian willað. Ða þis þam mæran kasere
 constantine geteald wæs. þa wearð he swiðe bliðe on mode. 7
 asænde þa his moder eléan mid myclum werode to rome byrig to
 ðam¹ biscope. 7 hine giornlice biddan het. þ he rædlice him tocome
 7 hine gefullade; þa sona se biscop þæs gode pancode. 7 hine
 gefullode on fæder naman. 7 sunu 7 on þæs halgan gastes. 7 hine
 fæstlice trymede. to þam rihtan geleafan. 7 he þa ealle hiora
 diofol-geld tobræc. 7 towearp. 7 him þær cirican gehalgode 7 ealle
 ciriclice hades gesette be ændebyrdnesse. Ða sioððen se mæra
 kasere constantinus *wæs getrymed mid rihtan geleafan. He
 þa liornian ongan þa godcundan lare. 7 þa halgan cristes bec

* [leaf 11.]

Constantine
gains a victory
through the
Cross.

He consults
the Jews
about the
Cross.

* [leaf 11,
back.]

¹ MS. 84.

Constantine is
baptized.

* [leaf 12.]

holy books of Christ. When he had learned in the holy books in which place our Lord was anhangd on the cross, then sent he his mother the holy woman Helena with a large army to the great city Jerusalem, that she might enquire there concerning the holy cross; and he bade her that she should build churches in that same place where she, through God's assistance, might find the holy cross. The blessed queen Helena then put her trust firmly in God Almighty and departed. When she entered into the great city of Jerusalem, then bade she to be assembled before her all the Jewish folk. When they came before her then spake she unto them, thus saying: "I know, having learnt in your prophetical books, that you were from the first chosen by Christ himself; and ye know how our Lord wrought divine miracles—many blind he caused to see, and to the deaf he gave hearing, and drove out devils from demoniacs, and cleansed the lepers, and raised the dead to life, and healed many and divers diseases; and your elders through the devil's lore doomed the Redeemer, the Almighty Lord, deliverer of the earth, to death, and hanged him on the cross; and he on the third day arose from the dead. And your hearts are yet hardened so that ye may not understand nor acknowledge the true Creator of the earth, the Saviour and Redeemer; but the curse still abideth over you, which your elders themselves asked for in the passion of our Lord, when they said, 'His blood and the vengeance of his blood be upon us and upon our children.' But choose ye now the wisest men of your kin so that they may rightly answer that which I shall ask them." And they then in great fear went out, and earnestly considered what the question should be. And then they chose a thousand of the best of the learned Jewish men and brought them before the holy queen. Then spake the holy queen Helena: "Take heed now to my words. Behold! have ye not learned in your prophetical books concerning the advent of the begotten Son of God, and how our Saviour was hanged on the cross as his own will was. So ye yourselves have learnt all these things and know them, and yet will not now understand what I wish to enquire of you." They answered and said, "Tell us, lady, wherefore thou spakest so sternly to us?" And she answered and said, "Go out and choose you of these the men who are best learned

rædan ; þa he geliorned hæfde on þam halgan bocum. on hwylcere stowe ure drihten on rode ahangen wæs : þa sænde he his moder þa halgan fæmnan eléna mid myclum werode to þære wuldorfullan byrig hierusalem. to þam þ hio þær ofaxian scolde þa halgan rode. ⁊ he hire bebed þ hio scolde on þære ilcan stowe cirican getimbrian þær hio þurh godes fultum þa halgan rode gefindan mihte ; Seo eadige ewen eléna þa fæstlice hire hiht gesette on gode ælmihtigum. ⁊ tóferde ; Þa hio ineode on þa wuldorfullan byrig ierusalem. þa het hi hiore togesamnian eall þ iudeisce folc ; þa þa hi coman beforan hire. Ða spræc hio hiom to. ⁊ þus cwæð ; Ic wat ⁊ geliornod hæbbe on eower witegung-bocum þ ge wæron fram frymðe gecorene fram criste selfum. ⁊ ge witan hu ure drihten godcunde wuldre geworhte. fela blinda he onlihte. ⁊ deafum *hearcnunge forgeaf. ⁊ deofla heof mannum adræfde. ⁊ reoffi[c]e he geclænsode. ⁊ deade he to life arærde. ⁊ mænige mistlice untrumnessa he gehælde. ⁊ eowre eldran þone ælmihtigan drihten middaneardes alesend þurh diofles lare to deaðe gedemdon. ⁊ on rode ahengon ; ⁊ he on þam ðriddan dæge of deaðe aras : ⁊ get eowre heortan aheardode siondon þ ge ne magon ongeton ne oncnawan þæne soþfæstan scyppend middaneardes hælend ; [⁊ alesend ; ac] seo awyrgednes¹ ofer eow wunað. þe eower ylðran abædon sylfe on þæra þrowunga ures drihtnes. þa hio cwædon sio his blod ⁊ his blodes wræc. ofer ús. ⁊ ofer ure bearn ; Ac geceosað eow nu þa wisestan mæn of eowre mægðe to þam þ hio me rihtlice ⁊wyrðan magon þæs ic hiom axian wille ; ⁊ hio þa mid myclum ege uteodon. ⁊ giornlice þohtan hwæt seo acsung beon scolde. ⁊ hio þa gecuron þusend þara betst gelæredra iudeiscra manna. ⁊ þa toforan þære halgan cwene gelæddon. ' Ða spræc seo halige ewen eléna. undernimað nu mine word. la hu ne lior*nodon ge on eowrum witegung-bocum be þam tocýme þæs áncænnedan godes sunu. þ ure hælend ahangen wæs on róde swa his agen willa wæs. swa ge selfe ealle þa þinc witan ⁊ cunnan. ⁊ nu get ge ongytan nellað þæs ic eow acsian wille ; Hi andswarodon hire. ⁊ cwædon ; sege us hlæfdige. for hwi þu us þus stiplice word tosprece ; Hi ⁊swarode ⁊ cwæð. gað ut ⁊ geceosað eow of þisum þa weras þe betst gelærede

Helena goes to Jerusalem to seek the Cross.

She consults the Jews.

* [leaf 12, back.]

¹ In the MS. *se* is wrongly added to *awyrgednes*.

The Jews are in great fear.

A thousand of the most learned Jews come before Helena.

* [leaf 13.]

that they may show me this day all the things which I shall ask of them." Then they with great dread went out from the queen, and discussed among themselves and anxiously considered what the question might be. Then spake there one called Judas, "I know indeed what the question will be: it is about the holy cross on which our elders hanged the Nazarene Saviour. If this queen will ask about this, then consider whether ye will declare it unto her, for we know assuredly that afterwards all the ordinances of our elders shall be destroyed." He said then again, "Zaccheus, my old-father (grandfather), said to my father, and my father to me, thus saying, 'My dearest child, when there shall be an enquiry concerning the holy cross, on which our elders hanged the Saviour Christ, then take heed that thou reveal it ere thou be quelled to death, for never any longer shall the Jewish folk have sovereignty, but the kingdom shall belong to those who believe in the Almighty God, because that he is truly the Son of the living God.' Then answered I my father and said, 'My father, if our elders knew that he was the Son of the living God, wherefore did they hang him on the rood?' Then said my father to me, 'Juda, my dearest son, I was never of their mind, nor aided them in their counsels, but I ever spake most strongly against their speech (counsel), because I always believed on the holy and marvellous name of the Son of the living God, whom our elders hanged for envy, and for wrath doomed him to death, and hanged him on the cross; and he was laid in the tomb, and on the third day, of a truth, arose from the dead; and after his miraculous resurrection he appeared to his beloved apostles; and thy brother Stephen firmly believed in him, and therefore the Pharisees and Sadducees then doomed him to death and with stones beat him (to death). Then said he, "My Lord, impute thou not these sins unto them, which they work upon me."' Then said my father again unto me, 'I advise thee, my dear son, that thou continually and firmly believe on Christ, the Son of the living God. Then shalt thou have life with him ever in eternity.' These things my father Simon said to me, as I have now said them unto you. Take thought now whether ye will declare it unto her if she will ask you about it." They answered and said, "We never before heard these words nor these things which thou now sayest unto us. If this queen shall ask about these

bion. ꝥ hio me on þisum dæge ealle þa þinc gecyþan magan þe ic heom acsian wille. Hio þa mid mycelum ege uteodon fram þæra cwena. ⁊ heom betwionan gefiit hæfdon. ⁊ geornlice þohtan hwæt seo axung beon mihte; þa spræc þær an iudas wæs gehaten. Ic wat soþlice hwæt þeos axung bion wile. ymbe þas halgan rode þe ure ylðran þone nazareniscan hælend on ahengon. Gif þeos cwen pises axian wille. þonne behealdan ge hwæper ge hit hire gecyþan willen. for þan we witan soþlice ꝥ sioððen ealle ure ylðrena gesetnesse toworpene bioþ; he cwæð þa eft. Zachéus min ealde fæder sæde minum fæder. ⁊ min fæder *sæde me ⁊ cwæð to me. min bearn ꝥ liofesta þoñ seo axung gewurpe ymbe þa halgan rode. þe ure ylðran hælend crist on ahengon. þoñ warna þu þe ꝥ þu hio kyðe. ær þam þu to deaðe gecwylmed wurpe. forþam næfre ma iudeisc folc lænc ne rixað. Ac þoñ biþ þæra manna rice þe gelefað on þone ælmihtigan god. for þam þe he is soþlice þæs lifigendan godes sunu; þa ⁊swarode ic minum fæder ⁊ cwæð. fæder min gif ure ylðran wysten ꝥ he wæs crist þæs lifigendan godes sunu for hwi ahengon hi hine on rode; þa cwæð min fæder to me. Iuda min bearn ꝥ leofesta næs ic næfre on heore geþeahhte. ne heom æt þære spræce ne gefultumede. Ac ic æfre swiþor ongean hio spræc. forþon þe ic ongeat simble his þone halgan ⁊ wundorlican naman þæs lifigendan godes sunu. þæne ure ylðran for andan ahengon. ⁊ for gramian to deaðe gedemdon. ⁊ hine on rode ahengon. ⁊ he wæs on byrgene gelegd. ⁊ on þam þridðan dæge soþlice of deaðe arás. * ⁊ æfter his wuldorfullan æriste he hine ætewede his gecorenum liornincnihtum. ⁊ þin broþer steffanus fæstlice on hine gelefde. ⁊ þa forþam þa fariseiscan ⁊ sundorhalgan hine to deaðe fordemdon. ⁊ hine mid stanen oftorfedon. þa cwæð he min drihten ne wit þu heom þas synna þe hi on me wyrcað. þa cwæð min fæder eft to me ic lære þe min liofa bearn ꝥ þu anrædlice ⁊ fæstlice gelyfe on crist þæs lifigendan godes sunu. þoñ hæfst þu lif mid him á on ecnesse. Þas þinc me sæde min fæder symon. swa ic eow nu gesæd hæbbe. þæncað ge nu hwæper¹ ge hit hire cyþan willað gif hio eow pises axian wille. Hi andswarodon ⁊ cwædon. Ne geherde we næfre ær þas word ne þas þinc þe þu nu segst. Gif þeos

Judas says what he knows of the Cross.

* [leaf 13, back.] His grandfather Zaccheus had given him information.

* [leaf 14.]

Stephen the martyr the brother of Judas.

¹ MS. þwæper.

things then take heed to thyself that thou never disclose it unto her. We know it not nor are able (to know)." When they were thus speaking among themselves, then called them thither the queen's soldiers and commanded that they should quickly come before the great queen. When they stood before her, then said she unto them, "Of a truth I say that I will burn you all with fire except ye reveal to me truly the holy cross of Christ." Then became they immediately much terrified, and presented to her then the one who was called Judas, and said to her, "Lady, this (man) is true, and he is the most skilful and learned of us, and he is able to show thee all the things which thou askest of us." The queen let them all go, and took Judas alone and said to him, "Now is thy life or death in thine own power; choose now whichsoever thou wilt." Judas then answered and said, "If any man be hard pressed with hunger, and one lay before him stones and loaves, will he ever be so foolish as to eat the stones and to leave the bread?" Then answered him the great queen Helena, "If thou wilt live in heaven or on earth, then show me where the holy cross of Christ is preserved." Judas answered her and said, "I know not nor can, because it was done more than a hundred years ago, and I am young, and do not remember it." The great queen Helena answered him, "I have read in the holy books of Christ that the place is called Calvary—in which our Lord's cross is preserved. But make known to me where the place is, or I will command thee to be put to death by hunger." Then Judas again answered her and said, "I know not the place (nor can I), for I was not born then." Then commanded the queen Helena that they should take him and put him in a deep pit without meat or drink, and then dwelt he there seven days and seven nights; and then on the seventh day Judas called up from the pit and thus said, "I entreat and conjure you to take me out of this pit, and I will show you the holy cross of Christ." When he was out of the pit then went he to the place in which our Lord was hanged. When he came thither then he stretched out his arms and prayed to Christ, and thus said, "My Lord and Saviour Christ, thou who createdst heaven and earth and sea and all creatures which are therein, I entreat thee for thy great mercy that thou reveal to us thy holy cross, upon which thou sufferedst

cwen þises axian wille þonne warna þu þe þ þu hit hire næfre ne cyðe. We hit nyten ne ne cunnen. Ða hio þus hiom betweonan spræcen. þa cliopodan þare cwene cæmpan þider. 7 hio hetan þ þ hio rædlice coman toforan þare mære cwenan. þa hio beforan *hire stodan. þa cwæð hio hiom to. Soðlice ic secge þ ic eow ealle on fyre hate forbærnan. buton ge me soþlice gecyþan þa halgan cristes rode. Hi wæron þa sona swiþe afyrhte geworden. 7 sealdon hire þa ænne þe iudas wæs gehaten. 7 hire to cwædon. Hlæfdige þes is soþfæst 7 he is gleawest ure gelæred 7 he mæg þe ealle þa þinc gecyþan þe þu us acsost. Seo cwen forlet þa hi ealle 7 nam iudan ænne. 7 him tocwæð. Nu is on þinum agenum gewearde ge þin lif ge þin deað. geceos nu swa hwæþer swa þu wille; he 7swarode iudas þa hire. 7 cwæð. Gif hwylc man si hearde ofhingred. 7 man him lecege toforan stanas 7 hlafas. hwa is æfre swa dysig. þ wille etan þa stanas 7 lætan þa hlafas. Him þa tocwæð seo mæra cwén eléna gif þu wille libban on heofenum oððe on eorþan. þon cyþ þu me. hwær sio halige rode cristes gehealden sy; iudas hire 7swarode 7 cwæð. Ic nat hit. ne ne can. for þan hit wæs gedon mare þonne for hundtontigum gærum. 7 ic eom iung 7 þ ne geman. him andwyrde seo mæra cwen. eléna. Ic hæbbe gæræd on þam halgum cristes bocum þ seo stow hatte *caluarie locum þe ure hælendes rod on gehealden is. Ac gecyþ me hwær sio stow sy. oððe ic mid hungre hate þe acwellan; Hire 7swarode þa iudas eft. 7 cwæð. Ne ic þa stowe ne can ne ic þa gyt geboren næs; þa be-bead seo cwen eléna þ hine man náme. 7 sette on ænne diopne seað buton æte 7 buton wæte. 7 þa wunode he þær seofan dagas 7 seofan niht. 7 þa on þam seofodan dæge [ða] cliopode iudas up of ðam seaðe. 7 þus cwæð. Ic eow bidde 7 halsige þ ge me of þisum seaþe úpatéon. 7 ic eow getæce þa halgan cristes rode; Ða he of ðam seaðe wæs. þa fór he to þare stowe þe ure hælend on ahangen wæs. þa he ðider com. þa aþænede he his handa. 7 to criste gebæd. 7 ðus cwæð. Min drihten hælend crist þu þe gescope heofenas 7 eorþan 7 sæ 7 ealle gesceafta þe on þam siondon. Nu bidde ic þe drihten for þinre mycelan mildheortnesse. þ þu ætywie us þine þa halgan rode. þe þu on þrowdest.

The Jews know nothing of the Cross.

* [leaf 14, back.] Helena threatens to burn them to death unless they reveal the Cross.

Judas is detained.

He refuses to disclose the Cross.

* [leaf 15.]

He is cast into a pit.

He promises to say what he knows. He goes to Calvary.

(death) and redeemed mankind, cause to ascend from that place the sweetest smell of all precious perfumes, that I may firmly believe on thee, thou that art King of all kings, thou that livest and reignest ever in eternity." When Judas had finished this divine prayer, then immediately all the place quaked, and there arose from that place the sweetest smell of all the most precious perfumes. Then forthwith Judas marvelled greatly and thus said, "I say of a truth that the Son of the living God is the Saviour and Redeemer of all mankind that will believe in him. I now entreat and conjure thee, my Lord Jesus Christ, that thou blot out my sin, that I may be in the number (of the elect) with my brother Stephen, of whom many good deeds are written (in the book) among the miracles of the apostles." When he had said these words then he took a spade and delved the earth. When he had delved twenty feet in the earth then found he three roods; and forthwith then he was very joyful. He took the three roods and bore them to the great city of Jerusalem before the great queen Helena. She then said to Judas, "Tell me on which of these roods our Lord was ananged. I know that two of them are those of the two malefactors who were hanging on each side of him." Then Judas knew not what to say unto her, but took the three roods and set them in the midst of the great city of Jerusalem, and there awaited the glory (manifestation) of the Lord. Then it came to pass this day at noon that they brought in a young man that was dead. Then was Judas very glad of this, and said to the great queen Helena, "Lady, now may ye perceive the might of our Lord Jesus Christ." Thereupon Judas bade them set down the corpse, and he then took one of the roods and laid it upon the dead body, and then prayed very earnestly to God Almighty for his name and for his great mercy (and he also bad all the people to pray) that God Almighty would show, through his great might, which cross it was that he himself was hanged upon for the salvation of mankind. The body lay still as dead as it was before. He then took the second rood, but it was all the same. So he took the third, and then forthwith the man arose alive and whole, and blessed the name of the Lord. And all those who were there blessed, praised, and magnified the name of the Lord. Then was the malicious devil of hell stirred up with anger and with

7 mancyn alesdest. 7 do þ þær astige upp of þære stowe se
 swetesta stænc ealra diorwurþra wyr̃t-gemanga. þ ic þonne fæst-
 lice on þe gelefe. þ þu eart *ealra kyninga kyning. þu ̃e lifost.
 7 rixast á on ecnesse. þa iudas þis godcunde gebed gefyllde
 hæfde. þa sona biofode eal seo stow 7 þær astah úp of ̃ære stowe
 se swetesta stænc. ealra diorwurþesta wyr̃t-gemanga. þa sona
 iudas ̃æs myclum wundrode. 7 þus cwæð. Ic soþlice secge þ se
 ancænneþa godes sunu is hælend. 7 nergend. ealles mancynnes.
 þe on hine gelyfan wyllað. Ic þe nu bidde 7 halsige min drihten
 hælend crist. þ þu adilegie mine synna þ ic mote bion on þæm
 gerimtæle mid minum broþer steffane þe fiola goddra dæda siond
 be him awritene. gemang þara apostola wundor-gewurcum; þa
 iudas þas word gecweden hæfde. þa genam he ane spada. 7 dealf
 þa eorþan. þa he hæfde gedolfen twentig fota on þære eorðan.
 þa fand he þrio roda. þa wæs he sona swiþe bliþe. Genam þa ̃a
 þrio rodan. 7 bær hio to þære wuldorfullan byrig. ierusalem. to-
 foran þære mære cwene elenan. Hio cwæð ̃a to iudan *sege
 me on hwylc þiosse roda ure hælend ahangen wære. Ic wat
 þ þa twa siondon þara twegra scaðena þe on twam healfeon
 his hangiende wæron. þa nyste iudas hire þ to secgenne. Ac
 genam þa ̃a þrio roda 7 gesette heo onmiddan þære wuldor-
 fullan byrig ierusalem. 7 þær gebád drihtnes wuldres. þa hit
 wæs æt none þæs dæges. þa bær man ænne geongne cniht forð-
 feredne. Ða wæs iudas þæs swiþe bliþe. 7 cwæð. to þære mæran
 cwene elenan. Hlæfdige nu ge magon oncnawan þa mihte ures
 drihtnes hælendes cristes; hwæt iudas het þa settan þ lic 7
 genam þa þa ane rode 7 legde uppe þam deaðan bæd þa swiþe
 giorne god ælmihtigne for his naman 7 for his mæran mild-
 heortnesse. 7 eall þ folc ealswa biddan het. þ god ælmihti
 scolde geswuteligan þurh his mæran mihte hwylc sio rôd wære.
 þe he self on ahangen wæs for mancynnes hælo. Se lichama
 læg swa forð deað swa he ær wæs. He genam þa oþre. þa
 wæs hit eal þ ilce. Ða genam he *þa þriððan. þa arás se
 cniht sona libbende 7 gesund 7 drihtnes naman bletsode. 7 ealle
 þa þe þær wæron bletsodon 7 heredon 7 mærsodon drihtnes
 naman. Ða wæs se niþfulla diofol on helle mid eorre 7 mid

Judas offers
up a prayer.

* [leaf 15,
back.]

They dig up
the ground
and find three
crosses.

* [leaf 16.]

They bring
them to
Jerusalem.

The true cross
is discovered
by means of
a dead body.
* [leaf 16,
back.]

hot-heartedness, and he therewith loudly roared and thus said, "Lo ! what man is this that hath now betrayed me ? O thou Nazarene Jesus ! through thy passion thou hast regained to thyself all the souls that I formerly by myself had betrayed. O thou Judas ! what is this that thou hast now done to me ? Erewhile I, through one Judas, the betrayer of Christ, was honoured, and I drew much people to hell, but through this Judas I am degraded." Then Judas became filled with the Holy Ghost and thus spake, "May the Saviour who liveth and reigneth sink thee into the deep abyss of hell !" Forthwith was the devil no longer anywhere to be seen or heard. When the blessed queen Helena heard this, she marvelled much at the great faith which Judas had in God, and she commanded that the cross should be worked up with gold and with silver and with precious stones (gems), and that churches should be built in that same place in which the holy rood was found, as her son Constantine had previously ordered. And Judas was then baptized by the city bishop (metropolitan), and the bishop changed Judas' name and after he was baptized called him Quiriacus. And he afterwards flourished so greatly that, after the death of the bishop, he was elected and consecrated a bishop. Then began Helena to enquire very earnestly concerning the nails which had been driven through the hands and feet of our Saviour. She commanded them to bring to her the holy bishop Quiriacus, who was formerly called Judas, and said to him, "I bid and conjure thee that thou make a search for the nails with which our Saviour was fastened to the cross." And forthwith the holy bishop, with his mass-priests and with his deacons and with the believing folk, departed thither to the place called Calvary, and bore with him the holy rood. When they came to the place, then he raised his eyes up to heaven and secretly beat on his breast and thus said, "My Lord Jesus Christ, I pray and beseech thee for thy great and exalted mercy that thou show me the nails with which thy holy body was fastened to the cross." When he had spoken these words, all the people said "Amen." And there came up a great light from the place in which the holy rood was discovered, and there appeared the nails shining and glistening in the earth like the purest gold. All those who were there spake and thus said, "Now may we know and understand of

hatheortnesse astyred. 7 he þa swiþe hlude rýmde 7 þus cwæð. Hwæt is la nu þ me beswicen hæfð. Eala þu nazarenisce hælend þurh þine þrowunga þe þu getuge to þe ealle þa sawla þe ic ær þurh me beswican hæfde. Eala þu iudas hwæt is þis þ þu me nu gedon hæfst. Ær ic þurh þone iudas cristes belæwend wæs gewurþod 7 ic mycel folces to helle geteah Nu ic þurh þisne iudan eam fram aworpen. Iudas wearð þa gefylled mid þam halgan gaste 7 þus cwæð. Se hælend þe lifað 7 rixað þe besænce on þone diopan helle grund. Sona þa næs se diofol þær nahwær gesewen ne gehered. Ða hio þis geherde seo eadige cwen elena. þa wundrode hio swiþe þæs mycelan geleafan þe iudas. to gode hæfde. 7 hio þa halgan cristes rode bewyrcean het mid golde 7 mid seolfre. 7 mid diorwurþum gimum. 7 cirican het getimbian *on þære ilcan stowe þe seo rod on afunden wæs. Swa hire sunu constantinus ær beboden hæfde; 7 iudas þa fulluht underfeng sæt þam burh-biscope. 7 se biscop iudas naman awænde. 7 hine het quiriacum sioððen he gefullad wæs. 7 he þa seoppen mærllice gepeah. þ æfter þæs biscopes forðsiðe. he wearð to biscope gecoren. 7 gehalgod. Ða ongan sancta elena swiðe giornlice axian þa næglas þe ures hælendes handa 7 his fet purh adrifene wæron. Hio het hiofe togefecan þone halgan biscop cwiriacum. þe ær wæs iudas gehaten. 7 him to cwæð. Ic þe bidde 7 halsige þ þu ofaxie þa næglas þe ure hælend on þære rôde mid gefæstned wæs. 7 he sona se halga biscop mid his mæsseprestum 7 mid his diaconum. 7 mid þam geleaffullum folce þider for. to þære stowe caluarie locum. 7 mid him beran het þa halgan rode; þa hio to þære stowe coman þa ahof he his eagan up to heofenum. 7 digellice on his briost beot. 7 þus cwæð. Min drihten hælend crist. Ic þe bidde 7 halsige for þinre mycelan 7 mæ*ran mildheortnesse. þ þu me gecyþe þa nægelas þe þin halige lichama on þæra rode mid afæstned wæs; þa he þas word gecweden hæfde. þa cwæð eal þ folc amen. 7 þær côm mycel leoht up of þære stowe þe seo halige rode on afunden wæs. 7 þær sætywedon þa næglas. 7 on þære eorþan scinan 7 blican swa þ seloste gold; ealle þa þe þær wæron. spræcon 7 þus cwædon. Nu we magon

Satan's complaint.

The Cross is richly ornamented.

* [leaf 17.]

Judas is baptized.

Helena inquires for the nails of the Cross.

* [leaf 17, back.]

Judas discovers the nails.

a truth that the (only) begotten Son of God is the Saviour and Redeemer of all mankind that believe in him. And then the holy bishop St. Cyriacus, with great joy and gladness, took the nails and brought them to the worshipful queen Helena ; and forthwith she bowed her knees and inclined her head to the earth, and inwardly she prayed to the nails, and earnestly began to consider to what purpose she might best employ the nails. Then came there a voice from heaven and said, "Take the nails, Helena, and command them to be forged on thy son the Emperor Constantine's bridle, then shall he obtain victory and peace in every battle." And then she did as was bidden her through the Holy Ghost, and she then gave many gifts to the bishop Quiriacus. And the holy bishop had so many gifts from God that he through his divine prayers healed many divers diseases. And the blessed queen Helena again returned to the city of Rome, and made known all these things to the great Kaiser Constantine, and she bade all her folk that they should ever keep this day, on which Christ's holy rood was found, in great honour. The Jews had taken Christ's holy rood, through the devil's lore, and had hidden it under the earth one hundred and thirty-three years, but the merciful Lord would not permit that the cross on which he himself had willingly suffered and redeemed all mankind should be any longer concealed, but that it should be gloriously manifested, as we have before told you, on this day, for his praise and honour, and for our heal and preservation from all the devil's temptations. It is meet that we ever honour this day with church-going and with alms-deeds and with holy prayers, so that we may so sanctify ourselves through the holy rood of Christ that we may escape all assaults of devils in this life and their fellowship in the future life. And may our Lord, who suffered on the holy rood, so help us that we may observe what our Lord's will is, and what is needful for ourselves ; and ever let there be thanks to him because he suffered for us, and to him ever be praise and honour for all his goodness which he hath shown to mankind, for ever and ever to all eternity. Amen.

oncnawan 7 ongeton soþlice. ꝥ se acænneda godes sunu. is
 hælend. 7 lysend ealles mancynnes. þe on hine gelefað; 7 he
 þa se biscop *sanctus* cwiriacus mid mycelre blisse 7 mid gefean.
 genam þa næglas 7 hio brohte to þære arwurþan cwene elenan.
 7 heo sona heore cneowe gebygde. 7 hire heafod ahelde to þære
 eorþan. 7 inweardlice hio gebæd to þam næglan. 7 ġiornlice
 þencan ongan. hu hio ymbe þa næglas betst gedon mihte. Ða
 com stæfn of heofenum. 7 cwæð. Nim þas næglas eléna. 7 heo
 besmipian hát on þines sunu bridle constantinus þæs caseres.
 Þænne gefærð he sige. 7 sibbe on æghwylcum *gefehte. 7 heo þa
 swa dyde swa hire beboden wæs. þurh þone halgan gast. 7 hio
 þa gifede mycele þinc þam biscope cwiriace 7 se halga biscop
 swa mycele gife hæfde æt gode. ꝥ he þurh his godcunda gebeda
 mænige mistlice untrumnessa gehælde; 7 heo þa seo eadige cwen
 eléna eft ongean fôr to rome byrig. 7 ealle þas þinc þam mæran
 kasere constantine gecyðde. 7 heo budon þa eallum þam folce.
 ꝥ heo symble þysne dæg mid mycelre arwurþnesse healdan
 scoldon. þe seo halige cristes rode on afunden wæs; þa iudéas
 naman þa halgan cristes rode þurh diofles lare. 7 hio behyddon
 under eorðan. an hund geara 7 þri 7 þrittig geara; þa nolde se
 mildheorta drihten gefafigen þe on hire self willes þrowode. 7 on
 þam rode tacne eall mancyn alysde. ꝥ heo behyd alænc wære.
 ac heo wuldorfullice geswutelode eal swa we ær beforan eow
 ræddon. on þisum halgan dæge: him selfum to lofe 7 to wurð-
 mynte. 7 us to hæle. * 7 [g]escyldnesse wiþ ealle diofles costnunga
 us gedafenað ꝥ we þisne dæg. simble wurþian mid ciric-socnum.
 7 mid ælmesdædum. 7 mid halgum gebedum. ꝥ we þurh þa
 halgan cristes rode us gebletsian moton. ꝥ we ealle diofla on
 þisum life. 7 on þam toweardan hynþa. 7 midwununga for-
 bugan magon. 7 motan; we drihten þe on þære halgan rode
 þrowode us gefultumige ꝥ we hit swa to healdan moton swa ures
 drihtnes willa si. 7 us s[e]lfum þearflíc si. si him simble þanc
 þæs þe he for us þrowode 7 si him simble lof 7 wuldor ealre¹ his
 godnessa. þe he mancynne gecyð hæfð. a on ealre wurulda
 wuruld a on ecnesse. A M E N.

St. Quiriac
took the nails
to Helena.

A heavenly
voice bade her
to forge them
on her son's
bridle.

[leaf 18.]

Helena
returned to
Rome, and
related all
these
marvels to
her son.

All folk were
bidden to
honour the
day on
which the
Cross was
found.

* [leaf 18,
back.]

Let us bless
ourselves
through the
Cross from all
wiles of the
devil.

¹ MS. *ealre*.
To God be
honour and
glory for ever
and ever.

II.

ÞE HOLY RODE *.

[Ashm. MS. Bodleian Lib. 48.]

- [fol. 63 d.] Þe holi rode þe swete tre¹: riȝt is to habbe in munde
¹ treo.
² deþe. Þat haþ fram stronge deþ² ibroȝt to lyue: al mankunde
³ þurf. Þoru³ a⁴ tre¹ we⁵ were uerst uorlore⁶: *and* uerst ibroȝt
⁴ þulke.
⁵ þat we.
⁶ furst ibouȝt. to grounde
- ⁷ And sippe *And* þoru a tre seþpe to lyue⁷ ibroȝt: ihered be þulke 4
⁸ þurf a treo to lyue.
 stounde
- Al [h]it com of one more: þat ous to deþe broȝte⁸
⁹ broȝte.
¹⁰ aȝe. *And* þat ous broȝte⁸ to lyue aȝen⁹: þoruȝ⁸ ihesus þat ous
¹¹ bouȝte. broȝte¹⁰
- ¹² Of þe treo. Of þe appeltre¹¹ þat our uerste¹² fader: þen¹³ luþer appel
¹³ omitted.
¹⁴ þe. nom
- ¹⁵ ich wole. In þe manere þat ichulle¹⁴ ȝou¹⁵ telle: þe swete rode com 8
¹⁶ þe. þo adam our¹⁶ uerste fader¹⁷: þe sunne¹⁸ hadde ido
¹⁷ man.
¹⁸ sinne. *And* idriue was out of parais: *and* eue is¹⁹ wif also
¹⁹ his.
²⁰ ȝurne. After milse ȝerne²⁰ hi cride: þei it²¹ late were
²¹ þeȝ hit. Ane²² bi-heste [he] hadde of our lord²³: þo me him drof 12
²² MS. *And*,
²³ H. Ane.
²⁴ louerd. out þere
- ²⁵ omitted. Þat²⁴ wen²⁵ þe tyme were uolued²⁶: our lord²⁵ him wolde
²⁶ whan. biþenche
²⁷ fulfuld.
- ²⁸ mid. *And* wiþ²⁷ oile of mylse smerie²⁸ him: *and* his sunne¹⁸
²⁹ smirie.
³⁰ aquenche. quenche²⁹
- [fol. 64.] Gret hope hadde to þis biheste: adam euermo
 In þe ualeie of ebron: he lyuede in tene *and* wo 16
 Twei sone he hadde seþpe: caym *and* abel
 Þat on slouȝ þat oper uor en-vie: as ȝe witeþ wel

* Collated with Harl. MS. 2277 (imperfect).

II.

HOU þE HOLY CROS WAS Y-FOUNDE*.

[Vernon MS. Bodleian Lib.]

- þE holy Rode, þe swete treo· riht is to hauen in muynde,
 þat haþ from strong deþ i-brouht· to lyue al Monkuynde,
 þorwh a treo we weore for-lore· and furst i-brouht to
 grounde,
 4 þorwh a treo seppe to liue i-brouzt· I-heried beo þulke
 stounde!
 Al hit com of one More· þat vs to depe brouzte,
 And þat vs· to lyue aȝein· þorwh *Ihesus* þat vs bouzte;
 Of þe treo· þat vre furste Fader· þe luper Appel of nom·,
 8 In þe Maner· þat ich ow telle wole· þe swete Rode com:
 ¶ Þo Adam vre furste Fader· þe sunne hedde i-do
 And i-driue out of Paradis·, and his wyf also,
 After Milce wel ȝeorne he criede·, þeiȝ hit late were;
 12 A bi-heste he hedde of vr lord·, þo me him drof out
 þere,
 þat whon þe tyme weore folfuld· vr lord him wolde bi-
 þenche,
 And mid Oyle of merci smere him· and his sunnes
 quenche:
 Gret hope hedde Adam· to þis bi-heste euer-mo:
 16 In þe valeye of Ebron· he liuede mid teone and wo:
 Twey soncs he hedde seppe·, Caym· and Abel:
 For Envy· þat on slouȝ þat opur·, And þat ȝe witeþ wel:

[fol. 28 b,
col. 2.]

Through a
tree mankind
were ruined,

and through a
tree were
saved.

God promised
Adam the
Oil of Mercē
when he was
driven out of
Paradise.

Adam and
Eve lived in
great hope of
this.
In Hebron
they lived in
sorrow and
woe.
Two sons they
had, Cain and
Abel.

* The Title is taken from the Index.

þo caym hadde his broþer aslawe! iflemd he was þeruore
þo adam isei þat he hadde! is twei sones uorlore 20

He wep *and* made deol Inouȝ! lord he sede þin ore
Ney womman ichabbe to muche ibe! Inele com ney hire
nammore

þre harmes ichabbe þoru hire iheuē! my-sulf uerst
uorlore

And myne sones boþe alas! *and* of al womman is more 24
Nolde adam come þo ney is wif! two hondred ȝer ne
more

Vor wo þat he hadde uor hire! *and* euere he lyuede in
sore

Seppe he hadde toknyngē of our lord! þat he scholde to
is wif wende

Ne dorste he noȝt be þer aȝen! an sone he hadde aten- 28
ende

* n not quite
clear.

Seth he let is name *nempne! *and* seppe he hadde mo
Al is lif þe seli mon! ladde in tene *and* wo

þo he was of nyne hondred ȝer! *and* two *and* pritti old
þe strengþe him failede of is lymes! is bodi bicom al 32
cold

He ne miȝte noȝt swynke aboute þe erþe! þe wedus up to
drawe

Of is lif he was anuyd! he wilnede be of dawē

He sat *and* carede of is lif! he clupede is sone seth
Sone he sede icham weri ileued! ich wilny muche my dep 36
þo ich was idryue of parais! our lord bihet me þere
To smere me wiþ þe oile of mylce! wen it tyme were
So longe ichabbe abide þer-after! þat I ne may libbe
nammore

To parais þou most þer-after go! *and* bidde him mylce 40
and ore

Do Caym hedde his broþur i-slawe i-flemed he was þer-fore :

Cain slew his brother, and was banished.

- 20 Do Adam sayþ þat he heddeþ boþe his sones for-lore
He wep and made deol i-nouh: "lord," he seide "þin ore!

Neih wommon ichaue to muche i-beo; I nule come neih hire no more!

Adam says that he will come near his wife no more,

Þreo harmes ichabbe for hire i-had; my self furst for-lore,

- 24 And nou my sones, welawey! of Al. wommon is more":
¶ Do nolde Adam come neih his wyf two hundred 3er and more,

nor did he for more than 200 years.

For wo þat he hedde i-had; and euere he lynede in sore:
From vr lord toknyng he hedde seþþe þat he scholde to his wyf wende:

Adam and Eve come together again.
Eve bears him another son, Seth.

- 28 Ne dorste he not beo þer a-3eyn: A child he hedde atte ende,

Seth: he let his nome nempne; and seþþen heo hedden mo:

Al his lyf þis seli mon liuede in teone and wo:

- ¶ Do he was of Nyne hundred 3er; and two and þritti old,

When Adam was 932 years old he was too feeble to work.

- 32 His strengþe faylede of his Limes; his bodi bi-com al cold;

Mihte he not aboute þe eorþe swynke; ne þe weodes vp to drawe;

Of his lyf he was a-nuyzed; he wilnede to ben of dawe:
He sat and Carede of his lyf: he clepte his sone Seth:

He was tired of his life.

- 36 "Leoue sone icham weri of-liued; ich wilne aftur my dep:
Do ich was i-driuen out of paradys; vr lord bi-het me þere

[fol. 29, col. 1.]
He tells Seth that he must go to Paradise for the Oil of Mercy.

Wiþ Oyle of Milce smere me whonne hit tyme were;
So longe ichabbe þer-aftur a-bide þat ich may libbe no more:

- 40 To Paradys þow most þer-after go and cren him Milce and ore;

Þe angel þou schalt þer Ifynde: þat drof me out at þe
gate

Say ich abide þulke biheste: me þencþ it cometh to late
And þat elde me hap ouercome: þat I ne may libbe
longe

MS. auonde. Bede him þat ich deie mote: and þe oile of mylce auonge¹ 44

Ine can nanne wei quap is sone: þuderward ich wene
Leue sone quap adam: þe wei is wel i-sene

Wen þou comst to þe ende of þis ualeie: a grene wei þou
schalt wende

Þat riȝt euene estward geþ: to parais last þe on ende 48

Þer-bi wende þi moder and ich: þo ich parais uor-let
Euērich stepe þat we on stepe: uorbarnde under our uet
Ne myȝte neuereft þer gras growe: and al þe oþer wei
is grene

For þe foule sunne þat we dude: our stapes worþ isene 52

[fol. 64 b.] Þer-by þou myȝt wiþþoute defeaute: to parays euene
gon

Seth nom is fader blessing: and wende him uorþ anon
Þe stapes he vond uorwelwed: as is fader him sede

Þo he to þe gate com: he ne dorste go ner vor drede 56

An angel com sone to þe gate: and escte wat he soȝte
He sede þat to him an ērnde: fram his fader he broȝte
Þat he was old and weri ilyued: and þat him longede
sore

After þe swete oyl of mylce: uor he ne myȝte libbe 60
nammore

Þe quap þe angel is he so: he ne schal þer-of noȝt
doute

- De Aungel þou schalt þere fynde þat drof me out atte
gate :
- Sey þat ich a-byde þat ilke bi-heste; ac hit comeþ wel
late,
- And þat Elde me hap ouercome þat i ne may libbe not
longe ;
- 44 Bidde him þat ich dye mote and þe Oyle of Milce a-
fonge” :
- ¶ “I con no wey,” quap his sone, “þiderward þauh ich
wene” :
- “Leue sone,” quap Adam þo; “þe wei is wel i-sene,
Whon þou comest to þe hed of þis valeye; a grene wey
þou schalt fynde,
- 48 Þat geþ as euene as he may to paradys þe on ende ;
þer bysonde þi Modur and ich; þo we Paradys forleete,
Euerich stude þat we on stepten for brende al wiþ vre
fete ;
- Ne mihte neuer eft gras þer-on grouwe; and al þe oþur
wey is grene,
- 52 For þe foule sunne þat we duden vr fet-steppes beoþ
euer sene ;
- þerbi þou miht wiþ-oute defaute to Paradys euene gon” :
Seth; nom his fadur blessynge; and þe wey þiderward
nom ;
- þe steppes he fond ful wel i-wered as his fader him
sede :
- 56 Þo he to þe gate com he dorste go no ner for drede : Seth reaches
Paradise.
- ¶ An Angel þer com sone to þe gate and asked what he
souhte :
- He seide a tipinge to him from his fader he brouhte,
þat he was Old and weri of-liued; and þat he was
alonged sore
- 60 After þe Oyle of Milce; þat him was bi-hote; for he
mizte libbe no more :
- ¶ “Ȝe,” quap þe Angel, “is he so? he ne schal þer-of
nout doute :
- An angel stands at the gate of Paradise.
- Adam bids him go to the head of the valley, and to follow the green path.
- He will also see the path by which his parents left the Garden of Eden.

Put In þin heued at þe ȝate: *and* stond þi-sulf wiþþoute
 He pulte In is heued as he bed: *and* bi-huld al aboute
 So murie ne þoȝte him neuer in no stude: þei he stode 64
 him-sulf wiþþoute

So gret delit he hadde *and* Ioie: of þe foules murie song
 Of þe swete med al-so: *and* of þe floures þer among
 Of ech maner frut þat he sei: þat smolde also swote
 Þat of ech maner vuel as him þoȝte: amon miȝte hadde 68
 þer-of bote

Him þoȝte ȝif he moste þere: biholde In eny stounde
 Euermo he myȝte In Ioie be: his lymes hol *and* sounde
 Amydde þe place þat was so uair: he sei an vaire welle
 Of wan alle þe wateres þat bep anerþe comeþ: as þe þe 72
 bok deþ telle

1; *scro.*

Ouer þe welle stod a tre: wiþ bowes brode *and* lere¹
 Ac it ne bar noþer lef ne rynde: as it uorolded were
 A neddre it hadde biclupt aboute: al naked wiþþoȝte
 skynne

Þat was þe tre *and* þe addre: þat made adam uerst do 76
 sunne

Efsone he bihuld In ate ȝate: þe tre him þoȝte he sei
 Vaire ileued *and* iwoxe: up to heuene an hei

* MS. *of to.*

A ȝong child he sei up þe tre: in smale cloþes iwounde
 Þe more of² þe tre him þoȝte tilde: þoru-out helle 80
 grounde

His broþer soule abel ek: him þoȝte In helle he sei
 Þe angel him drof þo fram þe ȝate: þat he nas nammore
 þer nei

Þe child he sede þat þou iseiz: a noueward þe tre
 Godes sone it was þat wole anerþe: uor þine fader 84
 sunne be

And þe oile of milce wiþ him bringe: wen þe tyme
 Iuelle is

And smere þer-wiþ *and* bringe of pyne: þi fader *and*
 alle his

Pult in þyn hed· here atte ȝate; and stond þi-self wiþ-outē": Seth is told to
He pult[e] in his hed; as he bad; and bi-heold al aboute; put his head
inside the
gate.

64 So murie þouȝte him neuere in no stude; þeiȝ his bodi
weore wiþ-outē,

.
.
.
.

¶ Him þhouȝte; ȝif he moste þere· bi-holden eny stounde,
Euermore he mihte in ioȝe libbe; in limes hol and
sounde :

¶ Amide þe place· þat was so feir· he sauð a feir welle, He saw there
72 Of whom alle þe watres on eorþe comeþ; as þe Bok vs supplies all
deep telle; the waters of
the earth.

Ouer þe welle stod a treo; wiþ bowes brode and lere¹, 1 ? sere.
Ac hit ne bar. Lef ne Rynde; bote as hit for-Oldet were; Also a tree
A· Neddre hit hedde bi-cluþt a-boute; al naket wiþ-outen leafless and
bare,
embraced by
an adder.

76 Þat was þe treo· and þe Neddre· þat furst made Adam
do synne :

He bi-heold eft sone in atte ȝate; þat treo eft sone he seið, He looked in
again and saw
a tree reach-
ing to Heaven
—In the top
he saw a baby
in small
clothes.

80 Þe Roote of þe treo him þhouȝte tilde· a-doun to helle The root of the
grounde; tree reached
to Hell, where
Abel his bro-
ther was.

Abeles soule his broþur also· him þhouȝte in helle he seið;
Þo drof þe Angel· him from þe ȝate· þat he no more ne
seið :

¶ "Þe child," quap þe Angel·, "þat þou seȝe· anouwarde on The child in
the tree was
God's Son,

84 Þat was Godus sone· þat wolde on eorþe for þi fader
sunnes beo,

And þe Oyle of Milce bringe mid him· whon þe tyme who should
bring the Oil
of Mercy to
man.

To smere þer-wiþ· and bringen of peyne· þi fader and
alle his":

Pe angel wende to pulke tre: an appel *per*-of he nom
And tok seth *per*-of þre curneles: þo he to him com 88
And bed him pulke curneles legge: *vnder* is fader

tonge

And burie him wen he were ded: *and* loke wat *per*-of
 spronge

Seth wende azen as he com: uor þe wei was wel isene

[fol. 65.]

Vor þe stepes were al uorbrend: *and* þe oþer wei al 92
 grene

¹ aze.

² hls.

³ tunge.

⁴ þangel.

þo he was hom azen¹ icome: his fader he fond ded
 þe curneles he dude *vnder* is² tonge³: as þe angel⁴ him
 hadde ised

⁵ sibbe.

⁶ þe val.

And sebbe⁵ he burede him as riȝt was: in ualeie⁶ of
 ebron

⁷ omitted.

⁸ so in H., but
 read mede.

And of-swonke is owe⁷ mete⁸: he nuste no betere 96
 iwon

⁹ a.

Wipþynne an⁹ vewe ȝer *per*-after: þis curneles gonne
 [ups]þringe¹⁰

¹⁰ vpsþringe.

¹¹ þreo faire

ȝurden.

¹² omitted.

¹³ fairest of

alle þinge.

¹⁴ omitted.

¹⁵ MS. *hele*.

¹⁶ and allegat

faire and

grene.

¹⁷ ȝeode.

þre [faire] ȝerden¹¹ *per* woxe of¹²: vaire þoru alle þinge¹³
 þo hi were iwoxe to¹⁴ þe lengþe: of an elne¹⁵ iȝ wene
 In pulke stat hi stode longe: *and* euermore grene¹⁶ 100

Vorte moyses þe prophete: aboute eode¹⁷ in þe londe
 To lere þat folc of israel: [and] þo vond he þe ȝerdon
 stonde

¹⁸ seide.

¹⁹ tokning.

Lo her he sede¹⁸ gret toknyng¹⁹: of þe holi trinyte
 Fader *and* sone *and* holi gost: of þis ȝerden þre 104

²⁰ Vþhi nome.

²¹ fair.

Vp he hem nom²⁰ wiþ gret honour: *and* in auair²¹ cloþ
 hem wond²²

²² hi wounde.

²³ þer-of.

²⁴ smilde.

²⁵ londe.

A swote smul þer com out of²³: þat smulde²⁴ in-to al
 þat lond²⁵

²⁶ þe bet.

²⁷ her bar.

²⁸ on.

Te confermy [þe] bet²⁶ is lawe: he ber²⁷ hem uorþ in²⁸
 is hond

²⁹ sik man.

³⁰ sone.

Ech sikemon²⁹ [þat] þerto hopede: is hele anon³⁰ he 108
 vond.

³¹ riȝt.

To teche þat folc þe riȝte³¹ lawe: þe ȝerden aboute he
 ber

¶ Þo wende þe Angel to þulke treo, an Appel þer-of he
nom ;

The Angel
takes an ap-
ple off the
tree and gives

88 Þreo Curnels he tok him þer-of seppe; þo he to him com,
And bad him þulke Curnels legge vndur his fader tonge
Whon he weore ded and i-buried, to loke what þer-of
spronge :

NOTA.
three kernels
of it to Seth.
He is to lay
them under
Adam's
tongue when
he is dead.

¶ Seth wende a-geyn as he com, þe wey was wel y-sene,

92 For þe stappes weore al for-brend, and þe oþur wey al
grene :

Þo he was hom a-gein i-come his fader he fond ded ;

He dude þe Curnels vndur his tonge, as þe Angel him
bed,

When Adam
died Seth did
as he was
bidden.

And seppe buriede him, as riht was, in þe Vaal of
Ebron,

96 And bi-swonk his owne mede, þo he nuste non oþer
whon :

¶ Wip-Inne a fewe 3er peraftur þis Curnels bi-gonne to
springe ;

After a few
years the pipe
began to grow.

Þreo smale 3erden þer woxen, feire þorwh alle þinge ;

Þo heo weoren i-woxen to þe lengþe of an Elne, ich
wene,

Three small
trees grew up.
For a long
time they re-
mained only
an eln long.

100 In þulke stat heo stoden longe and euere-more grene,

¶ Forte Moyses þe prophete eode her in þis londe

To leren þe folk of I[s]rael, and he fond þe 3erden stonde :

“Lo her,” he seide, “gret toknyng of þe holy Trinite,

Moses found
the trees and
took them up.

104 Of Fader and Sone and Holigost : of þeose 3erden þre” :

Vp he hem nom wip gret honour, in feir cloþ he hem
wond ;

A swote smel þer com a-non out of, þat smelde in-to
al þat lond :

To Confermen bet his lawe he bar hem forþ in his
hond ;

He bore them
forth in his
hand and
healed the
sick with
them.

108 Vche seek mon þat þer-to hopede his hele a-non he
fond :

To teche þat folk þe rihte lawe þe 3erden wip him he
beer,

- And eke to hele sikemen: two and fourti 3er*
Seppe he deie scholde¹: þe 3erden he sette er
Vnder þe hul of tabor: deide him sulf² þer 112
þer stode þe 3erden grene: mo þen³ a þousend 3er
Vorte Seint dauid þe kyng com: þat was of gret power
So þat he was þoru þe holi gost: ihote vorte heie⁴
To þe hul of tabor: in þe lond of arabie 116
þat he þulke 3erden þre⁵: vette and wip him nome
Nye dawes⁶ he was þuderward: ar⁷ he þuder come
Wip gret honur he nom hem up: þo he þe 3erden
vond⁸
þe suotnesse þat þer-of com: velde al þat lond 120
Wip gret melodie of is harpe: Seint dauid þe 3erden
nome⁹
And¹⁰ to ierusalem hem [he] ladde: and nyþe dai¹¹ hom
he com
In a derne stude¹² he hem sette: uor it was in þe euen-
ynge¹³
Vorte amorwe þat he iseie¹⁴: wuder¹⁵ he myzte hem 124
bring
A morwe þo he com þerto: to one hi were alle icome
And Imored so uaste also¹⁶: þat hi ne mizte awei be [i]
nome¹⁷
þat alle þre bicom¹⁸ to on: wat¹⁹ bitokeneþ þis
Bote þat²⁰ fader and sone and holi gost: al o god it is 128
Seint dauid aboute þis holi 3erde: a strong wal let rere²¹
And nom gode 3eme hou it woxe²²: fram 3ere to 3ere
þat he myzte at[t]e laste iwete²³: hou old þat²⁴ tre were
Wip a cercele of seluer he bond: ech 3eres scute pere^{}* 132
So þat wipþinne²⁵ pritti 3er: þis²⁶ tre wox²⁷ wel heie²⁸
Ac it²⁹ ne wox²⁷ nammore³⁰ þer-after³¹: as hi wuste³² bi
þe [siluer]³³ beie
Ac euer in on þer-after: swipe vaire it stod³⁴
Seint dauid it honured³⁵ wel: uor he wuste [þat] it 136
was good³⁶
- ¹ Sippe þo
 scholde deye.
² self.
³ more þan.
⁴ he.
⁵ þreo 3erden.
⁶ Ne 3e dayes.
⁷ er.
⁸ nom.
⁹ þe suotnesse
 3erden
 nom. These
 two lines are
 omitted in H.
¹⁰ omitted.
¹¹ þe ne 3e þe
 dai.
¹² In a durne
 stede.
¹³ þe ueninge.
¹⁴ isej.
¹⁵ whoder.
¹⁶ omitted.
¹⁷ beo ynome.
¹⁸ þreo come.
¹⁹ what.
²⁰ omitted.
²¹ dude arere.
²² hou long:
 hi were.
 [fol. 65 b.]
²³ wite.
²⁴ þis.
²⁵ in.
²⁶ þe.
²⁷ wax.
²⁸ heze.
²⁹ heo.
³⁰ nomore.
³¹ afterward.
³² H. omits as
 hi wuste.
³³ from H.
³⁴ Ac euere
 afterward:
 faire ynou hit
 stod.
³⁵ onured.
³⁶ god.

* H. omits line 132.

And heledē þer-wiþ seke Men; two and Fourti ȝeer :

¶ Sēppe þo he dyen scholde þe ȝerden he sette er

112 Vndur þe Hul of Tabor; and dyede him-self þer :

Þo stoden þe ȝerden grene More þen A þousund ȝeer

Forte seint Dauid þe kyng com þat was of gret pouweer,

So þat he was; þorwh þe holigost; i-hote forte heiȝe

116 To þe Hul of Tabor; in þe lond of Arabye;

Þat he þulke ȝerden fette and heom wiþ him nome :

Nyne dayes he was þiderward er he þider come :

Wiþ gret honour he nom hem vp; þo he þe ȝerden fond : [fol. 29, col. 2.]

120 Þe swotnesse þat þer-of com fulde al þat lond :

Wiþ gret Melodye of his Harpe seint Dauid þe ȝerden
nom,

And heom hom to Jerusalem þe Niþe day hom he com; David took them to Jerusalem.
In a priue stude he hem sette; þo hit was in þe Euen-
ynge

124 Forte a Morwe þat he seȝe whodere he hem miȝte
bringe;

A Morwe þo he com hem to to one ȝerde heo weren
alle i-come,

And i-Mored also faste þat heo ne mihte ben a-wey
i-nome;

¶ Þo heo weoren alle to on by-come what bi-tokneþ þis

128 But Fader and Sone and Holigost and al o god hit is?

¶ Seint Dauid a-boute þis ȝerden a strong wal he lette
arere,

And nom good ȝeme hou longe he woxe; from ȝere to
ȝere;

Wiþ a Cercle he bond hym a-boute; ȝer after ȝere,

132 Þat he mihte atte laste i-wite hou old þat treo were;

So þat wiþ-Inne þritti ȝer þis treo wex wel heiȝe,

Ac hit wox no more afterward; and þat he wuste bi
þe seluerne byȝe;

Ac euere in on afterward Feir and Grene hit stod;

136 Seint Dauid hit honourede wel; for he wuste þat hit
was good :

Before he
died he plant-
ed the trees
under Mount
Tabor. There
they stood
until David
found them.

David took
them to
Jerusalem.

The three
trees became
one,
as a sign of
the Holy
Trinity.
David built a
strong wall
around the
tree.

He put a
silver ring
around, to see
how much the
tree increased
yearly.

1 or.
Po Saint dauid hadde ido : þe sunne of¹ lecherie
And manslaucht þo² he let sle : vor² his owe wif vrie³
And our lord nom þer-of wreche gret : swipe sori he
bicom
His penaunce he dude vnder pis tre : þat he þer-uore 140
nom
Per he made eke þen⁴ sauter : his sunne⁵ vorte bete
Pe raper⁶ it him was norgeue : uor þat⁷ [holi] tre so⁸
swete
Po bigon⁹ he eke¹⁰ uor is sunne : þe holi¹¹ temple to¹²
rere¹³
Swipe noble in ierusalem ac he deide¹⁴ : in þe fourteþe¹⁵ 144
gere
Pe kyng salomon is sone : þat kyng was seppe þere
After him þe temple bulde : þat he gere were
Two and pritti ger he was þer¹⁶-aboute : and is fader
fourtene also
So þat it was six and fourti¹⁷ ger : ar¹⁸ þat worke¹⁹ were 148
ido
Po þe²⁰ work was al-mest ido : hem²¹ vailed a vair tre
Þat holi tre²² was fairest po : þat hi myzte awer²³ ise
Salomon it²⁴ let velle and hewe²⁵ : as queinteliche as he
mizte
And let it mete and make²⁶ more bi a fot : þen is 152
rizte
And brozte it [in]-to is rizte stude²⁷ : and lacy²⁸ wolde
it þer
Po was it bi a²⁹ fot to schort : [as euene] as hi mete it er
Pe carpenters it let[e]³⁰ adoun : in strong³¹ wrappe and
grete
To noþing þat hi it brozte to : hi ne mizte it make³² 156
Imete
A brugge ouer an olde³³ dich : hi made³⁴ hit ate³⁵
laste
Po hi ne mizte in þe temple : to non oper worc it
caste

- ¶ Þo seint David i-sunged hedde þe sunne of lecherie,
And Mon slauht þo' for Bersabe' he lette slen Vrie,
Vr lord nom þer-of wreche gret; swiþe sori he bi-com ;
140 Vndur þe treo' his penaunce he dude' þat he þer-fore nom ;
þer he made þe Sauter', his sunnes forte bete,
And þe rapere hit him was for-ziue' for þe holy treo so
swete :
- ¶ Þo bi-gon he eke' for his sunne' þe holy Temple to
arere,
- 144 Swiþe noble in Jerusalem; ac he dyede in þe fourteneþe David died,
þere :
- ¶ His sone, þe kyng Salomon', þat after him' kyng was and Solomon
þere, hisson reigned
in his stead,
After him' þe Temple bulde forþ þat heo folliche redi Solomon
were : buildsthe
Temple.
- þeraboute' he was þritti þer', and his fader fourtene
also ;
- 148 So þat hit was' foure and fourti þer' er þat werk weore
i-do :
- þo þat werk' was almost redi' hem faylede a feir treo' : When the
þat holy treo was þe feireste þo', þat me mihte owhere work was
i-seo; almost done
they wanted a
goodly tree.
- ¶ Þe kyng Salomon hit let hewen; As qweynteliche as he
mihte,
- 152 And let hit nymen and make more' bi a fote þen his rihte; They take up
þo hit was brouht to rihte stude' and i-laced scholde this holy tree,
- þeo þer,
- þo was hit' bi a foote to schort', as euene as heo
meeten er ;
- þe Carpunter hit leyde a-doun' in strong wrappe and
grete, but the
carpenters can
do nothing
with it.
- 156 To no þing þat he hit euere dude' he ne mihte hit
maken i-meetete :
- ¶ A brugge ouer an Old dich' heo maden þer-of atte laste, They make a
For wrappe þat heo ne mihten' to non oþur werk hit bridge with it
across an old
ditch.
- caste :

- ¹ geode. *Per ouer eode*¹ mony² amon: þe wule³ it þer lay
² menl. *Nuste* [noʒt] alle wat it was: þat defoulede it aday⁴ 160
³ while. *De quene of saba com þeruorþ: and*⁵ anon so heo it
⁴ aledal. *isei*⁶
⁵ omitted.
⁶ 1ae3.
⁷ Honurede. *Honured*[e]⁷ it [wel] vaire *and* sat akne⁸: heo nolde
⁸ akneo. *come þerney*⁹
⁹ þerne3.
Bi anoþer wei heo wende uorþ: to salomon heo com
¹⁰ 3urne. *As heo him hadde wide*¹⁰ isoʒt: to lerny of is wisdom 164
¹¹ louerd. *Þoru grace þat our lord*¹¹ hire ʒef¹²: to salomon heo
¹² 3af. *sede*
¹³ þe. *Þat þat*¹³ tre ne scholde noʒt ligge þer: ʒif¹⁴ he dude
¹⁴ 1f. *bi hire rede*
¹⁵ in. *Vor þer scholde ʒut a mon: deie on*¹⁵ þulke tre
¹⁶ wham. *Þoru wam*¹⁶ al þe lawe of giwes: destrued scholde be 168
¹⁷ vrþe. *Salomon it let nyme sone: and vnder erþe*¹⁷ it caste
[fol. 66.] *Wel depe*¹⁸ [fur] fram alle men¹⁹: *and burede*²⁰ it swiþe²¹
¹⁸ deope. *vaste*
¹⁹ MS. mem. *So longe so it þer-after were*²²: a uair walle²³ þer
²⁰ burie. *sprong*
²¹ wel. *And a uair [water] seþþe wiþ god*²⁴ fisc: boþe dep²⁵ *and* 172
²² So þat longe þat þer after-ward.
²³ welle. *long*
²⁴ MS. gret. *Mony*²⁶ sikemen þer²⁷ come: *and hor vet wesche þere*²⁸
²⁵ H. god. *Oper hoden*²⁹ oper baþede al: pur hol anon [hi] were
²⁶ fisch gret. *þat water hi honurde muche*³⁰: *and wolde þer-Inne*
²⁷ Meni. *wade*
²⁸ þat þer. *Ac hi nuste noping*³¹ of þe tre: þat al þe vertu made 176
²⁹ here fet wette þere. *Seþþe it was þer-after longe: þat our lord anerþe*³² com
³⁰ Here hon-den. *And þat folc bispek*³³ is dep: *and hor red*³⁴ þer-of nom
³¹ moche. *Þis tre bigon to flete*³⁵ anon: as our lordes³⁶ wille
³² noʒt. *was*
³³ an vrþe. *Þe giwes come and founde þat tre*³⁷ fletynge þer³⁸ bi 180
³⁴ MS. bi-
³⁵ speke, H. *cas*
³⁶ bispac. *Hi nome it vp uor it was vil: and ileie hadde þer*
³⁷ and here red. *longe*
³⁸ red. *And made*³⁹ þer-of þe holi rode: our lord [þer] on to
³⁹ fleote. *honge*
⁴⁰ louerdes. *makede*
⁴¹ fonde þe treo.
⁴² omitted.

þer ouer eode mony a Mon; þe while þat hit þer lay,
 160 A nusten not alle hou holy hit was; þat þer ouer eoden
 al day :

¶ Þe Qween of Saba com þer forþ; ac anon þo heo hit
 seiþ,

The Queen of
 Sheba came
 thereby, but
 would not
 cross it.

Honourede hit feire and sat a-kneo; and nolde not come
 þer neih;

Bi a-noþur wey heo wende; to kyng Salomon heo com,
 164 For heo hym hedde wel wyde i-souht; to leorne of him
 wisdom;

Ðorwh grace, þat vr lord hire ȝaf, to kyng Salomon
 heo sede

She
 persuaded
 Solomon to
 remove the
 tree.

Þat treo ne scholde ligge þer; ȝif he dude by hire rede,
 For þer scholde a mon ȝit dye on þat ilke treo,

168 Ðorwh whom Al þe lawe of Gywes distruyed scholde beo :

¶ Salomon hit let nyme sone and vndur eorþe hit caste,
 Wel deope and fer from alle men; and buriede hit wel
 faste;

Solomon
 buried it.

So longe so hit þer-afterward was a wel feir welle sprong,
 172 A feyr watur wiþ gret *sich; boþe deop and long;

A well
 sprang up
 there.
 * ? *god's sch.*

Mony seke þat þer comen and wusch heore feet þer-on,
 Oþur heore honden; oþur baþeden al; heore hele hedden
 anon :

Many sick
 people bathed
 therein and
 were healed.

Þat watur heo honoureden muche and wolden þer-Inne
 wade,

176 Ac heo nusten no þing of þe treo þat al þe vertu Made :

Seþþe longe þer-afturward þat vr lord on eorþe com,
 Anon þo þat folk by-speak his dep and heore Red
 þerof nom,

When our
 Lord came
 on earth the
 tree began
 to float.

Þat treo bi-gon to fleoten a-non; as vr lordes wille was :

180 Þe Gywes comen and founden þat treo fleotynde þer
 bi cas,

Heo nomen hit vp and for hit was foul and i-leye
 hedde þer longe,

And maden þer-of þe holy Roode; vr lord þer-on to
 hong;

The Jews
 thereof made
 the HOLY
 Rood.

- 1 For. *And*¹ þe tre was vil *and* old: *and* to vili our lord
also²
- 2 to vyle oure
louerd also.
3 omitted.
4 þe. *And*³ jut hem þozte þat⁴ tre to vair: þat he were þer- 184
on ido
- 5 croice.
6 louardes.
7 wel. Þe croys⁵ *after* our lordes⁶ dep: vnder erþe hi caste
þer hi him to depe dude: *and* burede it³ þere⁷ vaste
- 8 omitted.
9 honge. *And*⁸ boþe croys eke þer-wip: þat þe þeues henge⁹
on er
- 10 er.
11 tuo. Þer hi leie ar¹⁰ hi were ifounde: mo þen an¹¹ hondred 188
3er
- 12 omitted. Þo¹² titus *and* vaspasian: ierusalem nome
- 13 destraign
ede. *And* destruede¹³ alle þe giwes: þat neuereft þer hi ne
come
- And* al þat lond was ibrozt: In þe emperours hond of
rome
- 14 þerof. *And* wip is men al biset: to nyme þer-to¹⁴ gome 192
Seþþe þer com an emperour: þat het adrian
- 15 liþer.
16 werrede. Swipe heþene *and* luper¹⁵ ek: *and* worrede¹⁶ ech cristene-
man
- He wuste war þe rode lay: þat god was on ido
- 17 þat.
18 whan. *And* þat cristenemen þe¹⁷ stude honoured[e]: wenne¹⁸ hi 196
[miȝte] come þer-to
- He let a temple of maumet: in þulke stude arere
- 19 aloute. Þat me ne vond noþing to loute¹⁹ to: bote maumet'
þere
- 20 whan.
21 þerste. Wenne²⁰ cristenemen miȝte þuder stele: hi ne dorste²¹
vor doute
- 22 þere.
23 hurte. *And* ek aȝen hor²² herte²³ it was: to eny maumet' 200
aloute
- 24 omitted. Hi bileuede so al²⁴ þulke stude: and muchedel uor
fers
- 25 a. So þat wipþinne an²⁵ vewe ȝer: no cristenmon [ne] com
þere
- 26 forȝute.
27 menl odal. So þat þulke stude was: vor-lete²⁶ mony aday²⁷
- 28 cristene
man ne
payn. Þat no cristenmon ne paynym²⁸: nuste war þe rode 204
lay.

For þat treo was for-oldeþ and heo heolden vr lord
luper also;

184 3it hea phouhte þat treo to feir þat he weore þer-on i-do :

þ At Crois seþþe aftur vr lordes deþ depe vndur þe
eorþe heo hit caste,
þer as heo him to deþ dude and burieden hit swiþe
faste;

After Christ's
Crucifixion
the Jews
buried the
Crosses.

And þe twey Croyses eke þer-bi þat þe þeoues hengen
on þer :

188 þer heo lyzen er heo weore weoren i-founde, mo þen
two hundred 3er,

There they
lie 200 years.

¶ Forte þat Tytes and Vaspazian wip al heore folk come,
And al þe Gywes hedden distrayed and heore pouwer
by-nome,

And al þat lond was i-brouht in-to þe Emperours hond
of Rome,

192 And mid his Men i-fuld and bi-set to nyme þer-of
Goome :

¶ Ac seþþe þer com an Emperour, þat hihte Adrian,
Swiþe heþene and swiþe luper, and werrede vche cris-
tene man ;

Adrian knew
where the
Rood was,

He wuste wher þe Rode lay þat God was onne i-do

196 And cristene men þe stude honoureden whon heo mihten
come þer-to,

He lette a temple of Maumetes in pulke stude arere,
þat me mihte not fynde to loute to bote Maumetes
þere ;

and built a
heathen
temple on
the spot.

Whon Cristene Men mihten pider stele, heo durste nout
for doute,

[fol. 29 b,
col. l.]

200 An eke a-3eyn herte hit was to eny Maumete a loute,
So þat heo bi-leueden pulke stude, and also for fere

þat wip-Inne a fewe 3er þer-after no cristene mon com
þere,

Christians
forsook the
place.

So þat pulke stude was for let mony a day,

204 þat no cristene mon ne Painym nuste where þe Rode
lay :

At last all
knowledge
of the Cross
became lost.

A noble emperour þer com seppe: þat het constantyn

In batail he was so muche: þat þer nas of no fyn
Seppe com is fon *and* wonne: muchedel of is londe

¹ for to.

He þarkededay is ost: aȝen hem vorte¹ stonde 208

² bataille.
[fol. 66 b.]

As he toward batail² wende: he bihuld up an hei

³ croice.

Him þoȝte þat a uair croys³: up in heuene he sei⁴

⁴ seȝ.

Lettres he sei⁴ þer-on iwrite: he bigon hem⁵ to

⁵ he hem
bigan.

rede

⁶ þurf.

Wip⁶ þes⁷ signe þou schalt: maister be þulke⁸ lettres 212

⁷ þis.

sede

⁸ þuse.

.
.

Þe emperour þis vnderstod: þei he heȝene were

⁹ Ane croice.

A croys⁹ he let make¹⁰ sone: þat is men byuore¹¹ him 216

¹⁰ makie.
¹¹ tofore.

beres

¹² stede.

In stude¹² of is¹³ baner: to batail³ he wende a-non

¹³ a.

And þoru¹⁴ vertu of þe holi croys: he ouercom is
fon

¹⁴ þurf.

¹⁵ wan.

And þe maistrie *and* al is lond won¹⁵: In a [lute]
stounde þere

¹⁶ after.

Muche afterward¹⁶ he þoȝte¹⁷ seppe: wat þulke signe 220

¹⁷ soȝte.

were

¹⁸ wiseste.

Þe wisost[e]¹⁸ men of [al] is lond: biuore him he let
bringe

¹⁹ enquerede.

And enquired[e]¹⁹ of þe croys: wat were þe toknynges

²⁰ ido.

Hi sede þat at ierusalem: god was [i]do²⁰ on
rode

²¹ þulke.

And þat þe giwes hudde þat²¹ crois: as hi vnder- 224
stode

²² whan.

Wen²² ichabbe²³ þer þoru²⁴ quap þe emperour: myn fon²⁵

²³ ich haue.

ibroȝt to grounde

²⁴ H. omits
þer þoru.

Ne worp²⁶ ich neuer blipe in²⁷ herte: ar²⁸ þe holi crois

²⁵ mi fon.

²⁶ worde.

be ifounde

²⁷ of.

²⁸ er.

.
.

Seoppe þer com an Emperour þat het Constantyn;
In werre and batayle he was so muche, þat þer nas
no fyn;

Then came
Constantine
who won
many battles.

Seppe comen his fon and wonnen muchedel of his
londe;

208 He ȝarkedede a day his Ost a-ȝeyn heom forte stonde;

His enemies
made war
upon him.

¶ As he touward þe Batayle wende he bi-heold vp an
heiȝ,

As he went
to battle he
saw a fair
Cross in the
sky, upon
which was
written 'By
this sign thou
shalt be
conqueror.'

Him þrouȝte þat a feir Crois In heuene þat he seiȝ;

Lettres he sayȝ þer-on i-write, he hem bi-gon to Rede:

212 "Wiȝ þis signe þow schalt Mayster beo," pulke lettres
sede,

"And wite þe from þy fon; by daye and eke by nihte,
Whon þow þenkest þer-vppon; spede þou schalt in fihte":

¶ Þe Emperour þis vnderstood; þeiȝ he Heȝene were,

216 A Crois he lette make sone þat his Men by-foren him
bere,

He caused a
cross to be
made and
borne before
him in battle,
and so
conquered
his enemies.

In-stude of his Baner; In Batayle a-non,

And þorwh þe holy Crois he ouercom alle his fon

And won þe Maystrie; and al his lond in a luytel
stounde þere:

220 Muche he pouhte þer-afterward what pulke signe were;
þe wiseste Men of al his lond bi-fore him he lette
bringe,

And enquerede of þe Crois what weore þe tokenynge:

He made
enquiry
concerning
the Cross.

Heo seiden him þat in Ierusalem God was don on þe
Roode,

224 And þe Gywes þat Crois hudden þere; as heo hit vnder-
stode:

He was told
that the
Jews had
hidden it.

"Whon ichabbe," quap þe Emperour, "þer þorwh my
fon i-brouht to grounde,

Ne worþ ich neuere glad of herte; er þe holy Cr[o]is beo
i-founde":

þo þe Emperour of þe holy Roode so feir Miracle i-seiȝ,

228 He let him Baptizen of saint Siluestre; þe Pope þat þo
was neiȝ:

Constantine
was baptized
by Pope
Silvester.

.

NOTA.

Eleyne *pat* is moder was: to ierusalem he sende
 To seche after þe holi crois: and heo gladliche vorþ
 wende

Do heo com þuder heo let crie: as heo hadde hire red
 Inome

Pat alle þe giwes of þe cite: biuore hire scholde come 236

¹ hi hadde
 schortliche
 greta.

Do þe giwes i-somned were: hi [hadde] schor[t]liche gret¹
 fere

Gret *conseil* hi nome *per-of*: wat þe encheson were

Do sede on *pat* het Iudas: ich wene *pat* ich wot.

² amounten.
³ telle.

Wat þis somounce amounty² schal: 3if ich [hit] telli³ 240
 mot

Ich wene þe quene enqueri wole: as heo hæp ipost

After þe rode *pat* ihesu crist: was on to depe ibroz

⁴ *pat* non of
 þou ne heo
 iknowe: ne so
 wod ne heo,
⁵ Ich wole.

Pat non of þou be so wod: *per-of* iknowe be⁴:

Icholle⁵ þou telle (þou) in *conseil*: wat my fader tolde 244
 me

Do my fader Symeon: in is dep vuel lay

⁶ þane.

In *conseil* he was to me iknowe: þo he þen⁶ dep isai

Iudas he sede leue sone: 3if it bitideþ so

Pat me enqueri of þe rode: *pat* god was on ido 248

Loke *pat* þou be iknowe *per-of*: raþer þen me þe
 quelle

⁷ ich þe.

Pat sachee my fader tolde me: in *conseil* ichulle þe⁷
 telle

⁸ atte.

He sede me a lute biuore is dep: *pat* he was ate⁸
 dede

To burie in caluarie hul: þe rode þoru comun rede 252

⁹ Leoue.
¹⁰ he.
¹¹ alleþ.

Leue⁹ fader ich¹⁰ sede þo: wat eiled¹¹ þou alas

Wi wolde 3e him to depe do: wen he god was

¹² nis.

He sede þoru me nas¹² it nozt: ac vor he wip sede

PE holy Rode· I-founde was, as ich ow wolle now telle :
 Constantin þe Emperour· heþene folk gon faste quelle,
 For heo vr lord Ihesu crist· to strong dep brouhte ;
 232 Alle þe heþene Men þat neih him were· sone he brouhte
 to nouhte :

Eleyne þat his Modur was· to Ierusalem heo sende
 To sechen aftur þe holy Rode· And heo gladliche forþ
 wende ;

Constantine's
mother,
Helena, goes
to Jerusalem
to seek the
Cross.

Do heo com þidere· heo lette crie·, as heo red hedde
 i-nome,

236 Pat alle Gywes of þe Citée· to-fore hire scholde come :
 Do þe Gywes i-somened were· heo hedden ful gret fere ;
 Gret counseil þei nomen þer-of what þe enchesun were ;

She summons
the Jews
before her.

¶ Do seide on· þat hette Iudas, "Ich wene þat ich wot
 240 What þis Somouns amounti schal·, 3if ich telle mot :
 Ich wene· þat þe Qweene enquere wole·, as heo hap
 i-pouht,

Judas tells
the elders
concerning
the Cross.

Aftur þe Roode þat Ihesu crist· to deþe was onne i-
 brouht ;

Pat non of ow· ne beo so wod· þat þer-of i-knowe be,

244 In Counseil ich ow telle wole þat my fader tolde me :

¶ Do my Fader Symeon· in his dep vuel lay,
 In Counseil he was to me i-knowe· þo he on him þe
 dep i-say ;

Simeon, his
father, had
disclosed to
him where
the Cross was
hidden.

"Iudas," he seide, "leoue sone·, 3if hit bi-tydeþ so

248 Pat me enquereþ after þe Rode· þat Ihesus was on i-do,
 Loke þat þou beo a-knowe þer-of· er þat me þe quelle ;
 Pat Zachée my Fader tolde me· in Counseil ich wol þe
 telle :

He seide me a luytel bi-fore his dep· þat he was atte
 dede

252 To burien hire· vppe Caluarie Hul·, as heo nomen alle
 to rede" :

¶ "Leoue Fader," i seide, "þo· what eyledow Allas
 Whi wolde 3e hym to deþe do·, whonne þat he good was" :

Though Jesus
was innocent
the Jews put
him to death,

¶ He seide· "bi me nas hit nout· ac for þat he wiþ-sede

- ¹ Mi. Myne¹ felawes of hor lawe: hi him broȝte to depe² 256
² oure lawe: dede. Seppe hi dude him in[to] sepulcre: ac he aros to
lyue
[fol. 67.] Fram depe þen³ pridde dai: myd is wounden⁴ viue
³ þe. Den⁵ fourtepe dai þer afterward: to heuene he wende an
⁴ wonden. hei
⁵ þe. In þe lond of gallile: as al þat folc isei 260
⁶ Twelf monþ. Twel[f] monþ⁶ it was þer afterward⁷: and half ȝer⁸ and
⁷ þerafter. more
⁸ monȝ. Þat steuene þat was my broþer: preched[e] of godes
lore⁹
⁹ prechede his lore. Our¹⁰ giwes him ladde wiþþoute [þe] toun: and henede¹¹
¹⁰ Oure. him wiþ stones
¹¹ stenden. And to stronge [depe] him broȝte Inouȝ: and debrusede¹² 264
al is bones
¹² bruden. Þe morwe after mydwynter dai: to depe¹³ hi him
¹³ after þe Midewynter: to depe. broȝte
And nou he is in [þe] Ioie of heuene: þat he þo
aboȝte
Þo Iudas hadde pis tale itold: þe giwes sede as hi
stode
¹⁴ so. Telle ne hurde we neuer er: þus¹⁴ muche of þe rode 268
Þo þe tyme was icome: biuore þe quene hi come
¹⁵ Cheseþ. Cheseþ¹⁵ anon quap þe quene: on of þis twei dome
¹⁶ ȝeo. Lif and dep ȝou is biuore: cheseþ weþer ȝe¹⁶ wollep
¹⁷ holie. Bote ȝe me fynde þe suete¹⁷ rode: brenne echone [ȝe] 272
scholleþ
¹⁸ tofore. Gret fur heo let make: biuore¹⁸ hor alre eie¹⁹
¹⁹ eȝe. Þe giwes bigonne to crie²⁰ loude: þo hi þat fur iseie
²⁰ grede. ȝif eny mon wot þer-of hi sede: þanne wot Iudas
Vor sachee is fader fader: of gret power was 276
Pulke tyme þat ihesus was: on þe rode ido
²¹ and alle þe þopere go. Þe quene let nyme þo Iudas: and alle þe oþer²¹ lette
go
²² bad. And bed²² him be iknowe anon: he nolde uor none²³
²³ no. þinge

- 256 Mine felawes of vre lawe perfore heo him brouhte to dede;
 Seoppe heo him in þe Sepulcre dude; ac he a-ros to lyue but he rose again to life the third day.
- Fro depe þe pridde day mid his woundes fyue;
 Þenne þe fourtiþe day þer-afterward to heuene he wende an heih, On the fortieth day he ascended to heaven.
- 260 In þe lond of Galilée þat al þat folk i-seih:
 Twelf Moneþ hit was þer-afterward; and half a 3er and more,
 Þat Steuene þat my broþer was preche gon of his lore;
 Oure Gywes him hedde wip-oute þe toun and stenede him wip stones, Stephen, the brother of Judas, was stoned for preaching Christ's lore.
- 264 Þerwip to depe heo him brouhte and to brusede his bones:
 Þe Morwe after Mid-wynter-day to depe heo him brouhte,
 And nou he is in þe Ioye of heuene and he hire a-bouhte":
 ¶ Þo Iudas hedde his tale i-told þe Gywes seiden, as heo stode, Helena again sends for the Jews;
- 268 "We ne herde telle neuer er þus mucche of þe Roode":
 Þo þat þe tyme was bi-fore þe Qweene heo come,
 "Cheoseþ seide þe Qweene þo of þeose tweye dome;
 Lyf and Dep is ow bi-fore; cheseþ wheper 3e wollen, she threatens them with death if they will not show her where the Cross is hidden.
- 272 But 3e þe Holy Roode me bringe Brenne vchone 3e schullen":
 Gret Fuir heo lette make bi-fore heore alre eizē;
 Þe Gywes bi-gonne to crie loude þo heo þe fuir i-seizē,
 And seiden "3if þer-of eny wot þenne wot Iudas, They say that Judas knows all about it.
- 276 For Zachee his Fader fader of gret pouwer was,
 Pulke tyme þat Ihesuc was on þe Roode i-do":
 Þe Qweene þo lette nyme Iudas and þe opere heo lette go, The Queen retains Judas and sends the rest away.
 And bad him ben A-knowe; and þo he nolde for no-
 pingē [fol. 29 b, col. 2.]

- De quene him lette wel uaste bynde: *and in strong*
*prison bringe*¹
 Per wippoute mete *and drinke*: seue dawes he lay
 Vor hongur he bigon to crie: wel loude þen seuepe²
 dai
And sede bringeþ me of þis wo: and ichulle þou lede
 284 beo. *Per ich wene þe rode be*³: as my fader me sede
 Þo he out of prison com: myd muche folc he wende
 4 þer. *To þe place as*⁴ *þe rode was*: as is fader him kende
 Þo he to þe place com: he sat adoun akne
 5 Louerd he seide if hit beo sop. *Lord he sede gif it is sop*⁵: þat þou⁶ god *and man* 288
 6 þu. be
 7 þi. *And þat þou [of marie] were ibore*: send ous here þin⁷
 grace
 8 þis. *And toknyngþe þat we fynde mote*: þe rode In þisse⁸
 place
 9 Anon so Iudas hadde þis bone: to our lord ibede⁹
 10 smot. *Þe hul bigon to quake*: *and out of one stede* 292
*Per sprong*¹⁰ out a smoke *and wende an hei*: *and muche*
place fulde
Suettere smul ne myzte be: þen þe smoke smulde
 Þo Iudas þis isei: loude he gan crie
 11 omitted. *Ihesus is one*¹¹ *al-mizti god*: ibore of maide marie 296
 [fol. 67 b.] *Wod is þat bileueþ oþer*: as ichabbe mony a-day¹²
 12 meni o day. *Take ichulle to cristendom*: *and uor-sake þe*¹³ *giwes*
 13 omitted. lay
 He let him cristeny hasteliche: *and þo he icristned*
 was
 14 nemny. *And let him nempne*¹⁴ *quiriac*: þat er het Iudas 300
 15 schoule. *Þo nome hi spade and schole*¹⁵: *and ner þe place wende*
 16 Deope. *Depe*¹⁶ hi gonne to delue: þer as þe smoke out¹⁷ kende¹⁸
 17 vp. *So þat hi founden roden þre*: þo hi hadde idolue
 18 wende. longe
 19 omitted. *Our lordes rode and þe*¹⁹ *oper two*: þat þe þeues were on 304
 20 Biside oure louardes croice hi an-honge
 21 gonnen hi *fynde*: þo nusten hi of þe þre²⁰
 22 þe þreo.

- 280 Þe Qweene him lette þo faste bynde and in-to strong
prison bringe,
Wip-oute mete and drinke þer seue dayes he lay;
For strong hunger loude he criede þene seueþe day,
And seide "bringeþ me of þis wo and ich ow wole telle
and lede
- 284 Þer-as ich wene þat þe Roode beo, as my fader me
sede":
Þo he out of prisun com mid mucche folk he wende
To þe place þer þe Roode was, as his fader him kende;
Þo he to þe place com A-doun he sat on kneo,
- 288 Lord he seide, "gif hit is soþ þat þow God and Mon beo,
And þat þow of Marie weore i-boren send vs nou þi
grace
Sum toknyngþ þat we fynde mowe þe Roode in þis
place":
- ¶ Anon þo Iudas þis bone hedde to vr lord i-bede,
292 Þe Hul bi-gon to qwake and out of one stede:
A smoke sprong out and wende an heig; and mucche
place fulde,
Swettore þing nas neuer non þen þe smoke smulde:
Þo Iudas þis i-sayh loude he bi-gon to crye,
- 296 "Ihesus is one Almihti God, i-bore of Mayde Marie;
Wood is þat eni oþur by-leeueþ as i-chabbe mony a day,
Taken i-chulle to Cristendom ich forsake Gywene lay":
He let him cristene hastiliche and þo he i-cristened was,
- 300 He let him nempnen Quiriak þat er he hette Iudas":
¶ Þo nomen heo spade and¹ schouele and ner þe place
wende,
Deope heo gonne to delue þer as þe smoke out wende;
So þat heo founden Roodes þreo þo heo hedden i-doluen
longe,
- 304 Þe Roode þat God was on i-do and þat þe twey þeues
were on an honge
Bi-syden vr lord him to schende, ac he nuste whuch of
þe þreo

Judas is
thrust into
prison, and
kept without
food.

On the
seventh day
he offers to
tell all he
knows about
the Cross,

He is taken to
Calvary, and
offers up a
prayer.

The Cross is
discovered.

Judas
becomes a
Christian, and
is called
Quiriak.

¹ MS. sand.

Three Crosses
are
discovered.

¹ þe.
² which.
³ Ac.

*Pat*¹ holi croys *þat* hi sozte: wuch² it myzte be
*And*³ napeles hi nome alle þre: *and* toward toun
 bere

⁴ gode.

To eleyne þe gode quene: wip wel glade⁴ chere 308

⁵ atte.

Bi þe wei ate⁵ heie non⁶: me gan azen hem⁷ bringe

⁶ none.

A ded [zung] man vp an bere⁸: toward buriyng

⁷ him.

⁸ in a bere.

Quiriac nom þe one⁹ rode: *and* eff[t]sone þe oþer

⁹ nom þat o

¹⁰ vpe.

And leide vp¹⁰ þis dedeman: ac he ne aros vor 312
 noþer

Hi leide þe þridde him upon: *and* he aros wel
 blyue

And bigan to þonky godes sone: *þat* brozte him fram
 deþ¹¹ to lyue

¹¹ deþe.

NOTA.

¹² zullinge.

¹³ loude gan

to.

¹⁴ for euer.

Alas nou is my myzte ido: euermo¹⁴ he sede 316

¹⁵ alle.

Ihesus ihesus wat þencstou: al¹⁵ folc to þe lede

¹⁶ þu hast her

a man iþeue:

þing.

¹⁷ drede.

¹⁸ wham.

Pou hast her in-warde iþeue man: þing¹⁶ *þat* iċ mest of-
 drede¹⁷

Poru wan¹⁸ iċ was verst ouercome: *and* nou icham al
 [ibrouzt] to grounde

¹⁹ while.

²⁰ he.

Alas þulke sori wule¹⁹: *þat* it²⁰ was euer ifounde 320

Vor Inabbe power non so gret: anerþe among manne
 3if hi makeþ þe fourme of þe croys: *þat* Ine mot anon
 þanne

²¹ iċ wot.

Per-uore iċhot²¹ *þat* ech man: wole nou *þat* soþe ise

²² makeþ.

þat þe croys me haþ²² ouercome: *and* al bileue me 324

²³ þiane.

Alas alas þis²³ tyme: nou iċ worþ [al] vor-sake

²⁴ on so.

Iudas Iudas wat was þe: wi wostou þus on²⁴ take

²⁵ þurþon þat.

Poru *þat*²⁵ Iudas was ihote: *ihesus* to deþe iċ
 brozte

²⁶ iċ was.

And *þoru* Iudas icham²⁶ ouercome: *and* ibrozþ to 328
 nozte

²⁷ tit.

²⁸ neuere.

²⁹ strenge.

³⁰ omitted.

³¹ bi.

³² Suy.

Me ne tid²⁷ neuereft²⁸ strenge²⁹ non: bote eny mon
 wole³⁰ wip³¹ wille

* originally

spille but

altered to

spille.

Seruy³² me to paie is fleſc: is soule vorte spille*

Þe holy Crois þat heo souhten· whuch of þe þreo hit
mihte beo ;

Ac noþeles heo nomen alle þreo· and toward tounne hem
bere

As they were
going toward
Jerusalem,

308 To Eleyne þe goode Qweene· wiþ wel glade chere ;
Bi þat hit was heiz non· me gon aȝeyn hem bringe
A ded Monnes bodi· vppon A bere· to-ward buryinge ;
Quiriak nom þis o Rode· and eft-sone þe oþer,

they meet
men bearing a
corpe.

312 And leyde vppe þis dede Mon·, ac he ne a-ros for
nouþer ;

They apply
the Crosses to
the body.

He leyde þe þridde him vppon· and he a-ros wel blyue,
And bi-gon to þonke Godes sone· þat him brouhte to
lyue :

The Holy
Rood causes
the corpe to
revive.

¶ Do com þe deuēl ȝellynde forþ· loude he gon crie and
grede,

The Devil
came yelling
and
complaining
that his
power had
been taken
from him.

316 "Allas nou is my power a-go·," her-after more he sede ;
"Ihesus Ihesus· what þenkestou·, Alle folk to þe lede,
þou hast here in Monnes warde· þing þat ich mest drede,
þorw whom· ich furst was ouercome· and nou I· am al to
grounde ;

320 Allas þulke sori while· þat heo was euere i-founde,
For ich nabbe nou· power so gret· on eorþe a-mong
Menne ;

ȝif me fourmeþ enes þe Crois· anon ich mot go þeonne,
þer-fore ich wot þat eueri mon· wol nou þe soþe i-se,

324 þat þe Crois me haþ ouercome· and al my power bi-nome
me ;

Allas þat ich þis tyme i-sayh· nou ich worþ al forsake !
Iudas Iudas· what was þe· whi woldestou þus on take,
þorwh on Iudas þat was i-hote· Ihesuc to deþe was
i-brouht,

A Judas had
brought Iesus
to death, and
by a Judas
Satan was
brought to
nought.

328 And þorw a Iudas ich am ouercome· and i-brouht to
nouht ;

Strengþe ne worþ me neuer non· bote eny mon wole mid
wille

Seruen me to payen his flesch· his soule forte spille ;

- 1 *Whan.* Wen¹ my strengþe is me bynome: vondi ich mot [mid]
gymme
- 2 *and some* And myd treson ȝif ich may: eny man to me wynne² 332
awynne.
 3 *þis.* I ne may her no leng bileue: vor þat³ me þencheþ longe
 4 *þe.* Vor þat⁴ croys þat is me so⁵ ney: In pyne icham wel⁶
 5 *omitted.* stronge
 6 *ful.*
- 7 *hunne.* Go henne⁷ anon quap Iudas: ne com her neuereft
 8 *com þu her* more⁸
nomore.
 9 *[fol. 69.]* I-founde it is þei it late be: þat ouercome hap al⁹ þi 336
 10 *ouercomeþ* lore
 11 *al.*
- He þat her þis dede man: fram deþe broȝte to lyue
 Pulte þe [her] wiþ is power: In-to helle grounde blyue
 Muche was þat¹⁰ Ioie of þe crois: þat [men] made¹¹ þo
 12 *þe.* þere
 13 *makede.*
- 13 *hia.* Wiþ gret song and procession: þe quene hi it¹³ bere 340
 Iudas nom þo cristendom: and þo he ibaptised was
 He let him nempne¹³ quiriac: þat er¹⁴ het Iudas
 14 *nemnl.* þe quene of seluer and [of] gold: an¹⁵ riche scryne
 15 *erst.* wroȝte
 16 *n.*
- 16 *omitted.* And¹⁶ of gymmes presiouſe¹⁷: and þe rode þer-on broȝte 344
 17 *preciouses.* Vp¹⁸ þe hul of caluary: þer hi þe rode founde
 18 *Vpe.*
- 19 *þe.* A noble chirche heo let rere: ihered be pulke¹⁹ stounde
 20 *desirede.* þo desired[e]²⁰ þe quene muche: after þe nailes þre
 War-wiþ our lord was: Inailed to þe tre 348
- 21 *ȝeode.* Quiriac þat het er Iudas: wende²¹ to þe place
 As þe crois ifounde was: and bad our lordes grace
 þat he ȝif is wille were: þe þre nailes him sende
 þe nailes wiþ gret liztinge: out of þe erþe wende 352
- 22 *hem.* Quiriac þonkede oure lord crist: wiþ gret Ioie he is²²
 nom
 And tok hem eleyne þe gode quene: þo he to hire com.

Whon my strengþe is neih by-nome fonde ich mot wiþ
ginne

- 332 And mid tresun ȝif ich may eny Men to me winne;
I may here no lengore bi-leue for þis me þinkeþ longe,
For þe Crois þat is me bi-fore in peyne ich am wel
stronge”:

¶ Iudas seide, “go henne a-non ne cum þou here no
more,

Judas bids
Satan begone,
for his power
is at an end.

- 336 I-founden is þeiþ hit late beo þat ouercomen haþ al þi
lore;

He þat her is þe dede mon fro dep i-brouht to lyue
Fult te wiþ þi pouwer al in-to helle wel blyue”:

“May Christ
thrust thee
quickly into
Hell,” he said.

Muche was þe Loye of þe Crois þat me þo made pere,

- 340 Wiþ gret song and processoun þe Qweene heo hire bere;

¶ Iudas nom cristendom and þo he i-cristened was

He let him nempne Quiriac þat er heihte Iudas:

¶ Þe Qweent of Seluer and of Gold A gret Schrine heo
wrouhte,

The Queen
made a great
shrine of
silver and gold
and placed
the Rood
therein.

- 344 And of ȝymmes preciouſe and þe Roode þer-Inne brouȝte,
Vppe þe hul of Caluarie þer heo þe Roode founde;

A Feir Church heo lette a-rere i-heried beo pulke
stounde!

A fair church
she then
reared.

¶ Þo þe Qweene desirede muchel aftur þe nayles preo,

- 348 Wherwith vr lord was I-nayled to þe treo;

Quyriac þat er hihte Iudas wende to þe place,
þer as þe Crois i-founde was; and bad vr lord of grace
þat God, ȝif his wille were; þe preo Nayles him sende;

Then she sent
for Judas,
and bade him
make search
for the nails.

- 352 Þe Nayles wiþ lihtyng gret vp of þe eorþe wende;
Quiriac þonkede Ihesu crist wiþ gret Loye he hem nom,
And tok hem Eleyne þe goode Qweene þo he to hire
com;

Judas finds
them.

¶ Þus was þe holy Roode i-founde þe þridde day of May

- 356 þat we clepeþ in holichirche þe Holy Roode day;
Quiriac þat þe holi Roode fond Bisschop seþþe he was,
In heuene he is nou seint Quiriac þat furst hette
Iudas;

Thus was the
Rood found
on the third
day of May.

.

¹ þat was.
² wite.
³ omitted.
⁴ heo.
⁵ Meni.
⁶ was hit.
⁷ me.
⁸ Of hire
 festen as hi
 falleþ.
⁹ Of cristene
 men al þat.
¹⁰ wan.
¹¹ al þat lond.

Pe Holi rode was¹ ifounde: as 3e witeþ² in may
*And*³ an-hansed was⁴ in septeembre: þe holi rode day 364
 Mony⁵ aȝer was⁶ bitwene: riȝt is þat we⁷ telle
 Of eiper feste after oþer⁸: nouþer bileue I nelle
 A kyng þer was in perce þo⁹: cosdroe was is name
 Cristemen þat⁹ he fond: he broȝte alle³ to schame 368
 Wiþ his power he won¹⁰ also: alle þe londes¹¹ þer aboute
 Þo he com to ierusalem: of þe sepulcre he was in
 doute

¹² lonerd.
¹³ þeron.
¹⁴ hit isei.
¹⁵ ilþer.
¹⁶ þerste.
¹⁷ þer neȝ.
¹⁸ þider.

Þat our lord¹² was on¹³ ileid: anon so he þis isei¹⁴
 Vor al is power þat was so luper¹⁵: he ne dorste¹⁶ come 372
 þer nei¹⁷
 Ac³ a partie of þe suete croys: þat *Sainte* Eleine þeder¹⁸
 broȝte

¹⁹ aȝe: no-
 more þider.

He tok wiþ him³ *and* wende aȝen: nammore þuder¹⁹ he
 ne þoȝte
 Of þulke tre he was wel³ prout: þei he³ him-sulf luper¹⁵
 were

A swiþe hei tour of gold *and* seluer: he let him sone 376
 rere²⁰

²⁰ alif arere.
²¹ preciouses.
²² þe sterren.
²³ turnde.
²⁴ a þundre.
²⁵ makeda.
²⁶ meni men.

ȝymmes *and* stones presious²¹: þer-aboute he let do
 Þe fourme of sonne *and* mone: *and* of³ sterres²² also
 Scyne as it hem-sulf were: *and* turne²³ aboute vaste
 As pondring²⁴ he made²⁵ eke ofte: þat mucche folc²⁶ 380
 agaste

²⁷ þurf.
²⁸ þat folc isei
 ofte.
²⁹ makie.
 [fol. 68 b.]

Þoru²⁷ smale holes myd queyntise: þat water ofte²⁸ þere
 He made²⁵ valle adoun to grounde: riȝt as it reyn were
 As veruorþ as coupe eny man: make²⁹ myd queyntise

- By-seche we þe holy Roode þat brouhte þe deuel to
grounde,
- 360 And seint Quiriac and seint Eleyne; þorwh whom heo
was i-founde,
þat heo bi-sechen God for vs, þat on þe Roode schedde
his blood,
þat we mote to þe ioye of heuene come þat is so swete
and god. Amen
- 364 **P**E holi Roode was i-founde as 3e witeþ in May,
Honoured he was seþþe in Septembre þe holi
Rode day ;
Mony a 3er þer was by-twene; riȝt is þat we telle,
Hou þis feste was by-gonne for-soþe lyȝen i nulle :
A kyng þer was on eorþe þo; Cosdre was his nome,
368 Cristene Men þat he mihte fynde he brouȝt hem alle to
schome ;
Wiþ his luper power he won also al þe londes þer-aboute,
þo he com to Ierusalem of þe sepulcre he hedde doute,
þat vr lord was Inne i-leyd a-non so he þis i-seih,
372 For al his power þat was so luper ȝit ne dorst he come
þer neih,
Ac a partye of þe swete Crois þat seint Eleyne pider
brouhte
He tok wiþ him and wende a-ȝein no more pidere he
ne pouhte ;
Of pulke treo he was wel proud, þeih he him-self heþene
were,
376 A swiþe heiȝ tour of Gold and Seluer he let him sone
a-rere,
Of ȝimmes and of stones precious þer-aboute he lette do;
Fourme of Sonne and of Mone and of Sterres also
Schinen; as hit hem-self were; and tornen a-boute faste,
380 And þundringe he made ek þat þe folk ofte a-gaste,
Mid smale holes þorwh queyntyse þat watur ofte þere
He made hit ofte to grounde falle as þeiȝ hit Reyn were,
As ferforþ as coupe eny mon make mid queyntyse,

[fol. 30,
col. 1.]

Besech the
Holy Rood,
St. Quiriac
and St.
Helena, to
intercede for
us with God,
so that we
may come to
Heaven's joy.

The Holy
Rood was
found in
May,
honoured it
was in
September.

There was a
king named
Cosdre, a
persecutor of
Christians.

He conquered
many lands.

He came to
Jerusalem,
and took
possession of
a part of the
sweet Cross,
of which he
was very
proud.

He reared a
high tower,

and imitated
the heavens,
with sun,
moon, and
stars, &c.,
and also
thunder and
rain.

¹ makede.² in.³ bi.⁴ gan ryne.⁵ me seob⁶ selpe prute.⁷ MS. *godes*.⁸ pe.⁹ a.⁹ H. omits
this line.¹⁰ on.¹¹ H. omits
this line.¹² sette.¹³ to him me¹⁴ fette.¹⁵ As in pe.¹⁶ liffthalf me.¹⁷ He.¹⁷ moche.¹⁸ maister.¹⁹ Ac.²⁰ hit was a²¹ bastard.²² pat.²³ at.²⁴ he hurde.²⁵ werrede.²⁶ omitted.²⁶ vlpote.²⁷ omitted.²⁸ and.²⁹ out of.³⁰ delignede.³¹ H. omits

vor him.

³² omitted.³³ No more.³⁴ mid an³⁵ vrplich man.³⁶ omitted.³⁷ mid.³⁷ forþ wende.³⁸ pat.³⁹ post al.⁴⁰ pat noman

no.

⁴¹ wheder

aboue oper.

⁴² and after.⁴³ hit dizte.⁴⁴ was

ymaked.

⁴⁵ to-gadre.

Pe fourme as it an heuene were: he made¹ on² alle wise 384

Wende aboute myd³ queyntise: *and* as reyn ofte reyne⁴

Ac me such wel selde luper prute⁵: come to gode⁶ fine

Anouewar is⁷ tour amydde al pis: is⁸ sege he let rere

In is ryzt half he made an sege: is on sone he sette 388

pere⁹

To sitte him-sulf as¹⁰ a god: in heuene as pei it were

As it were in stude of godes sone: *pat non* defaute

nere¹¹

In is liffthalf he made¹² anoper: a uair cok he let vette¹³

In¹⁴ stude of pe holi gost: in is liffthalf bi him¹⁵ sette 392

*And*¹⁶ sat him-sulf al amyde: pe fader as pei it were

And sone *and* holi gost biside: gret¹⁷ prute was pere

Nou was pis a wonder¹⁸ hyne: *and* a wonder god also

*And*¹⁹ euer me pench he was abast²⁰: *and* also²¹ him com to 396

Erachius pe emperour *pat* cristene was of²² rome

Of pis mysuarynge prute: hurde²³ telle ilome

Wip is ost he wende in-to is lond: *and* worrede²⁴ on him

uaste

In is heuene he²⁵ sat as a god: *pat* noping him ne 400

agaste

So *pat* is eldest²⁶ sone: he het wende²⁷ ate laste

Azen pe emperour wip²⁸ is ost: *and* of²⁹ pe lond him

caste

Vor him ne dedeyned³⁰ nozt vor him³¹: of is heuene

ene³² alizte

Nammore³³ pen it were a god: wip erpliche men³⁴ to 404

fizte

His oper³⁵ sone wip³⁶ is ost: azen pe emperour wende³⁷

po hi toward pe³⁸ batail come: hor eiper to oper sende

pat hi bitwene hem-sulue two: pe³⁹ batail scholde do

And al hor ost⁴⁰ stonde *and* biholde: *and* none⁴⁰ come 408

perto

And weper of hem aboue⁴¹ were: habbe scholde pe myzte

Of operes men *and* al is lond: after⁴² is wille dizte⁴³

po pis vorward ymad was⁴⁴: harde⁴⁵ hi smyte to grounde

384 þe fourme as hit heuene were he made on alle wyse ;

.

 A-nouwarde his Tour amidde al þis his sege he lette
 a-rere,

388 In his Riht half he made a sege his o sone he sette þere,
 To sitten onne him-self as a God in heuene as þeih
 hit were :

He set
 himself up as
 God the
 Father.

In-stude as þeih hit were godes sone þat no de-faute nere ;
 In his Luft half he made a-nopur and feir he lette fette

His son
 personated
 God the Son,

392 In-stude of þe holi-gost, bi his Luft half he him sette,
 And sat him-self a-midde þe Fader as þeih hit were ;
 And sone and Holi-gost bi-side gret pruyde was þere :

and a third
 person
 represented
 the Holy
 Ghost.

.

Eraclius þe Emperour þat cristene was of Rome,
 Of þis mis farinde pruyde he herde tellen ofte and
 i-lome ;

' Eraclius,'
 Emperor of
 Rome, heard
 of this,

In-to his lond he wende wip his Ost and werrede wip
 him wel faste ;

and made
 war upon
 Cosdre.

400 In his heuene he sat as a God, as þeih him no-þing ne
 a-gaste,

.

Him ne deynde not ones for him of his heuene a-lihte,
 404 No more þen hit weore a God wip erpliche mon to
 fihte ;

But the
 heathen
 Emperor
 would not
 alight from
 his heaven.

His sone a-zein þe Emperour mid his Ost he sende,
 Þo he to þe Batayle come er eiper to oper wende,
 þat heo bi-twene hem-selue two þe Batayle scholde do,

408 And al heore Ost stonde and bi-holden and no mon
 come þer-to,

His army was
 conquered by
 Eraclius,

And wheper of hem so a-boue were hadde scholde þe
 mihte

Of þe operes Men and his lond after his wille dihte ;
 Þo þe forward was ymad to-gedere heo smite to grounde,

- ¹ makede. And fozte as it was hor rihte: *and* made¹ harde wounde 412
² and atte. Ate² laste þe emperour: þen oper ouercom
And as vorward was al is folc: in is baundone nom
³ euer echon. And let hem cristny echon³: *and* siwy after his⁴ wille
⁴ say him to. *And* þis luper kyng sat euer atom: in is heuene wel⁵ 416
⁵ omitted. stille
As a⁶ god *and* nuste nozt: þat he was byneþe ibrozþ
⁶ tolde. *And* so vuele his men him louede: þat hi ne warnde⁶
him nozt
⁷ to. Þis emperour him wende vorþ: in-to⁷ þis heuene an hei
⁸ and. He⁸ vond him sitte as a god: his sone him sat wel ney⁹ 420
⁹ and his sone him neþ.
¹⁰ H. omits he
Heil be þou he sede þou¹⁰ false god: in þin false heuene
sede þou. ifounde
¹¹ beoþ neþ. Nym þin sone *and* þin holi gost: vor 3e beþ ney¹¹
aswounde
[fol. 69.] Bi him þat þou þe makest¹² after: þat þolede uor ous¹²
¹² makedest. wounde
¹³ þolede
¹⁴ harde. Bote þou wole on him bileue: þou schalt [her] in astounde 424
¹⁴ myne Of myn hond¹⁴ þolie deþ: *and* þi prute be ibrouzþe to
honden. grounde
¹⁵ omitted. Vor al þin heuene Inele bileue: ne¹⁵ uor mark ne pounde
Nai sertes quap þis oper: þou ne schalt me [nozt] so lere
¹⁶ ich wole Þat ichulle abuye¹⁶ to eny man: bote he herre¹⁷ þen 428
¹⁷ bote. ich were
¹⁸ hegere. Þe emperour drou out is swerd: *and* smot of is heued
riht þere
¹⁸ teoþe. His 3onge sone þat sat him bi: þat was in is teþe¹⁸ gere
¹⁹ omitted. He let him¹⁹ cristny *and* make²⁰ kyng: of al is fader lond
²⁰ makie. His men he 3ef al þat seluer clanliche: þat he þer 432
uond
Myd þe gold *and* myd þe seluer: þat he vond also þere
Þe chirchen þat þe oper hadde destrued: þer-wip he let
rere
²¹ makede *And* made alond²¹ þer¹⁹ wel bileued: *and* libbe in²²
þat lond. godes lawe
²² bileued: al in.
²³ on god Alle þat nolde turne to god²³: he²⁴ brozte sone of dawe 436
²⁴ hi.

412 And fouȝten as heore riȝte was and maden harde wounde,
Ac atte laste þe Emperour þe oþur ouer-com

And al his folk, as forward was, in his baundun nom,

¶ He lette cristen euerichone and suwen him to his wille;

416 Þis luper kyng sat euere a-tom. In his heuene wel stille,
As A God and nuste not þat he was bi-neþe i-brouht,
And so vuel he was bi-loued of his men þat heo nolden
him telle nouht;

¶ Þis Emperour him wende forþ in-to his heuene an heih,

420 He fond him sitte þere as a god his sone him sat wel
neih;

“Heil,” he seide, “sire false god in þis false heuene
i-founde,

Mid þy sone and mid þin hori-gost* ȝe beþ neih a-
swounde;

Bi him þat þou makest þe aftur þat for vs polede wounde,

424 But þou wolle on him bi-leeue þou schalt here in a stounde
Of myn hond pole deþ and þi pruyde ben i-brouht to
grounde;

For al þin heuene y nul bi-leue ne for Mark ne for
pounde”:

¶ “Nay Certes,” qu[o]d þis oþer, “þou ne schalt me not
so lere,

428 Þat ich to eny mon schule a-bouwe bote he herre þen
ich were”:

¶ Þe Emperour drouȝ out his swerd and smot of his hed
riht þere:

His ȝongeste sone þat bi him sat þat was in his tenþe
ȝere,

He let him cristene and make kyng of al his fader lond;

432 His Men he ȝaf al þat seluer þat he þere fond,

¶ Mid þe Gold and riche þinges þat he fond þere;

Þe chirches þat þe schrewe destruyde he lette þer-wip vp
a-rere,

And made al þat lond in god bi-leeue þere in Godes lawe;

436 Alle þat nolde turne to God he brouȝt hem sone of dawe:

and his
kingdom fell
into his
hands.
He compelled
the people to
become
Christians.

Eraclius finds
Cosdre on
his throne in
his false
heaven.

* (sic) hori
gost—a
dirty ghost?
(intended as a
pun.)
He bids him
come down
and believe
on Jesus
Christ.

Cosdre
refuses to
obey,

and loses his
head.

His son, ten
years of age,
is baptized.

Eraclius
rebuilds the
ruined
churches.

- ¹ Rode. De holi crois¹ pat he vond pers: pat god was on ido
Adoun he nom wip gret honour: and ladde wip him also
- ² burgh. To pe boru² of ierusalem: and po he com per biside
Vp pe hul of olyuet: an stounde he gan abide 440
Al pat folc aboute him com: wip gret honour myd alle
- ³ omitted.
⁴ him was.
⁵ aze. And ponkede god of pat³ cas: pat hem dude⁴ per bualle
Pat pe swete holi crois: azen⁵ moste come
Pat pe luper kyng cosdroe: hem hadde er bynome 444
- ⁶ wende þo anon.
⁷ þane.
⁸ þe.
⁹ burȝ. De emperour wende adoun pe hul⁶ wip vair procession
Pen⁷ wei pat our lord wende: toward is⁸ passion
Po he com to pe boru⁹: and wolde In ate zate
A uair miracle our lord¹⁰ sende: pat he ne moste com In¹¹ 448
- NOTA.
¹⁰ louerd.
¹¹ er he cam. per-ate
¹² þer were. Vor pe stones pat were per¹² aboue: adoun anon alizte
¹³ bi þoper wal stod þerforþ. And bi pe wal stode euene uorp¹³: pat nomon In ne
mizte
- ¹⁴ and þis. Sori was þis emperour: and al is¹⁴ folc also
¹⁵ vnworþl. And dradde pat hi vnworþe¹⁵ were: such holi ping to do 452
¹⁶ deol. Per was wop and cri¹⁶ Inouȝ: on god pat he hem sende
Som grace zif is wille were: pat hi saueliche In wende
¹⁷ þer.
¹⁸ aboue. Po¹⁷ stod an angel ouer¹⁸ pe zate: a crois he huld an
honde
- ¹⁹ louerd. Sire emperour he sede þulke tyme: pat our lord¹⁹ was her 456
alonde
Po he com In at þis zate: to be to depe ido
²⁰ vpon a.
²¹ omitted. Vp an²⁰ seli asse he rod: and²¹ in feble cloþes also
²² com in. He ne com²² wip no gret nobleie: so²¹ as þou dost nou
Wip riche cloþes ne oper prute: þei he were as hei as 460
þou
- ²³ aze: þemperour. Mid þis word he wende azen þis emperour²³ anon
And lizte adoun and alle is cloþes: caste of euerichon
Anon to is scerte and²⁴ is breche: sore wepynde wip²⁵
alle
Pe stones arise vp azen²⁶: pat were adoun Iualle 464
And lie²⁷ euerich in is rizte stude: as hi hadde er ido
And þe zat up as it was er: þe wei clene also

[fol. 69 b.]

²⁴ schurte
and to.
²⁵ mid.²⁶ aze.²⁷ eye.

- þe holy Crois þat he fond þere þat vr lord was onne i-do, He took the Holy Rood
 A-doun he nom wiþ gret honour and ladde wiþ him also
 To þe Borwh of Ierusalem; and þo he com þer bi-syde and brought it to Jerusalem, and placed it upon the Mount of Olives.
 440 Vppe þe Hul of Olyuete a stounde he gon a-byde;
 Al þe folk a-boute him com mid gret honour wiþ-alle
 And þonkeden God of þat cas þat hem was bi-falle,
 Þat þe swete holi Crois a-zein moste come,
 444 Þat þe lufur kyng Cosdre hem hedde er bi-nome;
 ¶ A-doun of þe hul wende þe Emperour mid feir procession Then with a great procession he carried the Cross to Jerusalem.
 Pulke wey þat vr lord wende to-ward his passion;
 Þo he com to þe borwh and wolde in atte zate
 448 A feir Miracle vr lord sende þat he ne mihte in þer-ate;
 For þe stones þat a-boute were a-doun a-non a-lihte But the stones of the City's walls stood round about, and prevented Eraclius from entering the gates of Jerusalem.
 And stoden euene a-boute bi þe oþur wal þat no mon in ne mihte;
 Sori was þe Emperour and al his folk also
 452 And dredden þat heo not worþi weoren a such holy þing to do;
 Þer was wepyng and cri i-nouh on god þat he hem sende Sum grace, ȝif his wille were, þat heo to þe Borwh wende;
 ¶ Þo stod þer-bi an Aungel a Crois hee heold an honde: An angel appeared, and rebuked the Emperor's pride.
 456 "Sir Emperour," he seide, "pulke tyme þat vr lord was here a-londe,
 Þo he com in atte zate to deþe to ben i-do,
 Vppon a sely Asse he Rod in feble cloþus also,
 He com wiþ no gret nobleȝe so as þou dest now,
 460 Wiþ riche cloþus ne wiþ oþer pruyde; þeiȝ he were as heih as þou":
 ¶ Mid þis word he wende a-zeyn þe Emperour a-non Eraclius took off his rich clothes, even to his shirt.
 A-lihte a-doun and his cloþus of caste euerichon,
 Anon to his schurte and his Brech sore weopinde wiþ-alle;
 464 Þis stones risen vp azeyn þat weren er doun i-falle, Then the obstacle was removed,
 And lay vche in his rihte stude as heo hedden er i-do, and the gates became open.
 And þat zat opene as hit was er and þe wey clene also;

¹ nom þe
swete Rode.
² afote.

þe *emperour* þe swete rode nom¹: *and* al auote² In
bar

³ prute,
⁴ H. omits
and blisse.

þat folc siwede him wiþ gret prece³: gret Ioie *and* blisse⁴ 468
was þar

⁵ swet smyl.

Anon þer com so suote smul⁵: as it fram heuene were

⁶ þe contray
aboute.

þat al þat contreie⁶ fulde: *and* alle þat stode⁷ þere

⁷ al þe stede.
⁸ bar þe.

þe *emperour* ber þat⁸ croys: in-to þe temple an hei

NOTA cantiv.

He gan synge þis nywe⁹ song: byuore¹⁰ alle þat were þer 472

⁹ þisne nue.
¹⁰ tofore.

ney

¹¹ MS.
worðle.

þou croys briztore to þis wordle¹¹: þen alle þe sterren
be¹²

¹² beo.

þou art to honouri to þis men: *and* awel to louye
tre¹³.

¹³ to luye
treo.

¹⁴ þan ani.

Holier þen alle¹⁴ þing: þou one worþi were

¹⁵ tresour.
¹⁶ omitted.

þat þou þe frut¹⁵ of al¹⁶ þe wordl: al one vp þe¹⁷ bere 476

¹⁷ þu.
¹⁸ also.

þou suete tre þat bere on þe: þe suete nayles pre¹⁸

¹⁹ burdoun.

And þe suete berþene¹⁹ of godes sone: þat was ido on
þe²⁰

²⁰ on þe was
ido.

Saue nou al þis *companye*: þat igadered her²¹ is

²¹ her
igadered.
²² to dai to
gadere.

And here to-gadere to-dai²² ibrozt: in þin herynge 480
iwis

²³ omitted.

þis song song þe *emperour*: þat wel²³ is ȝut vnderstonde

²⁴ whan.

Vor ȝut me it syngeþ in holi chirche: wen²⁴ me bereþ þe
crois an honde

²⁵ and þat.
²⁶ hi.

þat²⁵ folc honoured ek þe crois: as me²⁶ myzte come
perto

Wiþ offring *and* eke²⁷ wiþ song: *and* wiþ oper melodie 484
also

þis was þe holi rode day: þat in septeembre is

²⁷ halþ þane.

Peruore me halweþ ȝut þen²⁷ dai: in holi chirche
iwis:

- þe Emperour nom þis swete Rode and al a fote him
beer ;
- 468 þat folk suwede him wiþ gret pres gret loye and blisse
was þer,
Anon þer com so swete a smul as þei hit from heuene A sweet
smell came
from heaven.
were,
þat al hit smulde wiþ gret loye þat in þe cuntre weren
þere ;
- ¶ þe Emperour bar þis swete crois in-to þe temple an heih, The Emperor
bore the Cross
into the
Temple.
472 He gon singe þis newe song bi-foren alle þat weore þer
neih : A new song
he sang before
all the people,
- “**Þ**E Crois briztore to þis world þen Alle þe sterres
beo,
þou art to honoure of alle men and muche to loue of in honour of
the Holy
Rood.
alle treo ;
- Holiore þou art þen al þat is for þou one worpiore were,
476 þat þou þe tresor of al þis world al one vppe þe bere ;
þow swete treo þat bere on þe þe swete Nayles also,
þe swete burþene of Godus sone þat on þe was i-do,
Saue nou al þis cumpanye þat i-gederet her is,
480 And here to-day to-gedere i-brouht in þin herynge i-
wis” :
- ¶ þis song soong þe Emperour þat wel is vnderstonde,
For ȝit me hit singeþ in holichirche whom me bereþ þat It is still sung
in Holy
Church.
crois an honde ;
Al þat folk honurede ek þat Crois so feire so heo
mihten do,
- 484 Wiþ offringes and wiþ song and wiþ opure melodies
also ;
- ¶ þis was þe holi Rode day þat in Septembre is This was the
feast of the
Holy Rood,
which is
observed in
September.
þefore me honoureþ in holichirche pulke day ȝit i-wis :

[fol. 71.]

¹ him sibbe of
dawe.
² for he.
³ omitted.

SEyn quiriac pat biscop was: prechede godes lawe
Iulian þe luper emperour: broȝte him of lif dawe¹ 488
Vor þe suete rode pat he fond: and uor² men pat³ þerto
drouȝ

⁴ here
Maumetȝ.

To bileue men⁴ on ihesu crist: uor he it huld al wouȝ
Seint quiriac was þo biuore þe emperour ibroȝt
He het him bileue on hor maumet⁴: and þo⁵ he nolde 492
noȝt

⁶ let amȝte.

⁶ For þu.

⁷ wode.
⁸ ido me.

⁹ ane gode
dede.

His riȝt hond he smot⁶ of verst: icȝ do he sede þis
Vor⁶ hast ofte iwrite þer-wip: aȝen our lawe iwis
Þou gidi⁷ hound quap Seint quiriac: wel hastou do bi me⁸
Of a good þoȝt⁹ þou were wel vnderstonde: wel aȝte icȝ 496
blesse þe

¹⁰ bynyme
me.

Vor bynyme is me¹⁰ pulke lyme: þat me haȝ ofte to
sunne idrawe

¹¹ ich haue.

¹² while.
¹³ liȝer.

Vor ichabbe¹¹ ofte iwrite¹² þer-wip: aȝen ihesu cristes lawe
Þe wule¹³ icȝ was a luper¹³ giw: and on him ne bileuede
noȝt

¹⁴ þo
þemperour.
þis iseȝ.
¹⁵ nolde noȝt.
¹⁶ hulde.

Þo þis emperour isei¹⁴: þat he nolde¹⁵ turne is þoȝt 500
He made him drynke led iweld: and In is mouȝ halde¹⁶
it pere

¹⁷ gredil he.
¹⁸ vpe.

Euer sat þis gode mon: as him noȝing nere
Vp a gredire hi¹⁷ leide him seȝpe: ouer¹⁸ a gret fur and
strong

¹⁹ fersc.

²⁰ For þo.
²¹ al aȝure.
²² gresse.

To rosti as me deȝ verst¹⁹ flesc: grece was þer among 504
Vor²⁰ þat fur was al of grece²¹: and col²² and salt was
ek þerto

²³ forbrend.
²⁴ hi silte þe
wounde.

And of is flesc þat was vorbarnd²³: þe wunden hi selte²⁴
also

²⁵ omitted.
²⁶ Hi.

Þo²⁵ he²⁶ ne miȝte þer-wip turne is þoȝt: ne to deȝe him
bringe

²⁷ if hi.

He²⁶ þoȝte ȝif he²⁷ miȝte him turne: wiȝ eny oȝer gynne²⁸ 508
þinge

²⁹ nelt god
honore.

Quiriac he sede biȝench þe bet: and do after my lore
And ȝif þou nelt honore our godes²⁹: bote þou wolde do
more

- 488 **S**aint Quiriac þe Bisschop· prechede Godus lawe :
 Iulian þe lupur Emperour· brouht him seppe of dawē,
 For þe holi Roode· þat he fond·, and for he men þer-to
 drouh
 To bi-leeue on Ihesu crist· for al he heold hit wouh ;
 Þo þe Emperour hedde saint Quiriac· bi-fore him i-brouht
 492 He bad him leeuē in heor Maumetes·, and þo he nolde
 nouht,
 His riht hond he let furst of smyte· And al i-do he
 seide þis :—
 “For þou hast wel ofte· þer-wip i-write· aȝein vr lawe
 i wis”:
 ¶ “Þou gidi hound·” seide þis gode Mon·, “wel hastou
 i-do by me,
 496 Of my good þou weore wel vnderstonde· wel ouȝt i
 blesse þe,
 For þou hast bi-nome me þulke lime· þat haþ me ofte
 to sunne i-drawe,
 For ich habbe þer-wip ofte i-write· a-ȝeyn Ihesu cristes lawe,
 Þe while þat ich was Gyew· and on him bi-leeuede nouht :”
 500 Þo þe Emperour saiȝ þat he nolde· nout tornen his þouht
 He ȝaf him drinken welled led· and in his moup helde
 þere,
 Euere sat þis gode mon· as þeih him nōping nere ;
 Vp A Gledeire he leide him seppe ouer a gret fuir and
 strong,
 504 To Rosten as me dep versch flesch· grees was þer Among,
 For þat fuir was· al of Col· and grece· and þat salt was
 eke þer-to,
 And of flesch þat was eke for brend· þe woundes he
 salte also,
 Þo heo ne mihte torne þer-wip his þouht· ne to dep him
 bringe,
 508 Heo bi-þouhten hem· ȝif heo mihte· wip eny oper þinge ;
 ¶ “Quiriac” he seide· “þenk on þi-self· and do aftur my lore,
 ȝif þou nult not· vr godes honoure· bote þow wolle more,

St. Quiriac
preached
God's law.

He was put
to death by
the Emperor
Julian,
because he
would not
worship idols.
His right
hand was
first smitten
off.

He rejoiced
at this,
because with
that hand he
had written
against Jesus
Christ.

Julian caused
him to drink
boiling lead,
but it injured
him not.

Then they
laid him on
a gridiron.

They roasted
him, and
salted his
wounds.

But they
could not
alter his
determina-
tion to
remain a
Christian.

- ¹ Sal. *Pei¹ þat þou nart cristene nozt²: and ichulle³ de-boner*
² cristine nert *be*
³ nozt.
⁴ ich wole.
⁴ þe murie lyf *And Murlif⁴ þou schalt lede: and þat þou schalt ise* 512
⁵ þat.
⁶ nolde after *þe gode mon nolde do after him þo⁶: a caudron he let*
⁷ him do. *fulle*
⁸ þeron pulte. *Wip seþing oile vol Inouz: and let him þer-Inne pulle⁸*
⁹ þe. *þer-Inne he seþ þen⁹ godemon: vorte he weri was*
¹⁰ Eure crist *þe godemon herede our lord crist¹⁰: and nope⁹ worse* 516
¹¹ herede þe *he¹⁰ nas*
¹² gode man.
¹³ neuere þe.
¹⁴ him. *So þat þe emperour isei: þat he ne mizte him ouer-*
 come
¹⁵ þurf þe *Wip a swerd he smot him þoru þe herte¹¹: þo¹² he was*
¹⁶ side.
¹⁷ and þo. *out Inome*
[fol. 71 b.] *And is soule to heuene wende: after þis tormentynge*
 God uor þe loue of Saint quiriac: to pulke Joie ous 520
 bringe.

Sey þat þou nart cristene nout and ich wolle de-boner beo,
 512 And murie lyf þou schalt lede þer-afterward, and þat
 þou schalt i-seo":

þo þe gode mon nolde don after him; a Caudrun he
 lette fulle

They then
 put him in a
 cauldron of
 boiling oil,

Wiþ Oyle and let hit seþen faste and let him þer-Inne
 pulle;

þer-Inne he seþ þe gode Mon forte þat he weri was:

516 þe gode Mon heriede vr lord euere and neuer þe worse
 him nas;

but he was
 none the
 worse.

þo þe Emperour i-sauþ þat he ne mihte him so ouer-
 come,

With a swerd he smot him þorwh þe herte þo he was
 of þe Bape inome;

Then they
 smote him
 through the
 heart, and his
 soul went to
 heaven.

His soule wente to þe Ioye of heuene aftur his tor-
 mentynge,

520 Crist for þe loue of Seint Quiriac to þulke Ioye vs
 bringe A. M. E. N. !

III.

THE STORY OF THE HOLY ROOD*.

* [Harleian
MS. 4196. fol.
76b. col. 1.]

*D^e morte primi parentis Ade
et de inceptione crucis Christi.*

When Adam
was 930 years
old and on his
death bed,
* nearly
effaced,

he bad Eve
call all his
sons before
him to receiue
his dying
blessing.

[fol. 76 b,
col. 2.]

His sons ask
their father
what ails him.

He replies
that he is ill-
bested and
has his fill of
pain and
sorrow.

They ask him
to tell them
what pain and
sorrow are
like.

Seth tells his
father that his
sickness arises
from a longing
for the fruits
of Paradise,

When adam oure form fader dere
Was of elde nyghen hundreth ȝere,
And parto [thritt]y*, þan he kend
þat his life drogh nere þe end; 4
þan said he vntill eue, "þou sall
All my suns bifor me call,
þat I may blis þam or I dy."
And als he bad scho did in hy; 8
Scho cald [þam] vnto him þat tide,
þai come and stode all him biside,
Als he in his sekenes lay,
And vnto him þus gan þai say:— 12
"Fader, what harm es þe on hand,
þat þou es in þi bed ligand,
And wharto hastou cald vs heder?"
þan said he to þam al to-geder:— 16
"Suns," he said, "I far ful ill,
Of pine and sorow I find my fill."
And þai answerd and said ogaine:—
"Fader tell vs what es payne, 20
And how it es sorow to haue,
Say vs þe suth, so god þe saue;
For whils we in þis werld haue bene,
Of sekenes haue we seldom sene." 24
þan said seth, "for suth I trow,
Fader, þat þou ȝernes now
Of paradis fruit forto ett mare,
Of þe whilk þou has etin are; 28

- And þarfor ligges þou sorowand swa,
 Bot say to me and I sall ga
 Sone vnto paradis gate,
- 32 And I sall grete þare in þe gate;
 I sall mak site and sorows sere,
 And so I hope god sall me here,
 And send sum angell me to gete
- 36 Sum of þat fruit þat þou wald ett."
 Adam vnto seth þan telles:—
 "I ȝerne no fruit, ne no thing els,
 Bot I haue dole with-owten dout,
- 40 And euil in al my lims about."
 þan said seth and pai all bidene,
 "We wate neuer what euil es to mene;
 Tell vs what thing þe greue þus,
- 44 Wharto suld þou laine fra vs?"
 Als he lay þan þus said he:—
 "Al my suns herkins to me!
 When god had made me with his will
- 48 ȝowre moder þan he made me till;
 In paradis sone he vs sett,
 And gaf vs leue al fruit to ett;
 He outtoke no thing bot a tre
- 52 þat he forbed bath hir and me;
 In middes of paradis it stode,
 And was knowing of ill *and* gude;
 þe est he put in my powsté
- 56 And þe north at my will to be,
 And till ȝowre moder he toke þat tide
 Bath þe west and þe sowth syde;
 And twa angels he toke vs till,
- 60 Vs forto were fra alkins ill;
 Till on a tyme, sons, suth to say,
 Oure angels went fra vs oway,
 Bifor god þaire wirschip to ma;
- 64 þan [com] þe fende þat es oure fa,
- and declares
 his readiness
 to go there,
 if he can find
 the way, and
 procure, by
 means of
 sorrowful
 supplication,
 some of the
 fruit.
- Adam says he
 wants no
 fruit.
- Seth desires to
 know what it
 is Adam
 wants.
- Adam tells his
 sons of their
 parents'
 disobedience.
- How they ate
 of the
 forbidden tree
 in the middle
 of the garden.
- The East and
 North were
 under Adam's
 control,
 [fol. 77.]
- while Eve held
 sway over the
 West and
 South sides of
 the garden.
- On a day
 Adam and
 Eve's good
 angels went
 away to do
 honour to
 God.

The devil,
taking
advantage of
their absence,
caused our
first parents
to eat of the
forbidden
fruit,

wherefore God
was
displeased,

and
threatened
Adam and
Eve with
divers
penalties.

Upon Adam's
body sixty and
ten wounds
were to come,
from head to
foot.

But as the
remedy for
this God
promised
them the *oil*
of mercy.

Adam's
sorrow is so
great that he
bewails the
lack of
medicine.

Eve
thereupon
weeps and
prays God for
forgiveness,

And in þowre moder fand he stede,
And did hir do efter his rede ;
Sone scho ette, als he hir red,
Of þe fruit god vs bath for-bed ; 68
Scho bed it me and I ette sum,
And þus bigan oure care to cum ;
Þe gerrard þus gan hir bigile,
And me also, allas þat while ! 72
Þan of oure werk was god il paid,
And als sone vnto me he said :—
' Adam, for þou has left my lare
And broken þe bode þat I bad are, 76
And mare wrought efter þi wife,
Þan efter me þat lent þe life,
Vnto þi bodi sal I send
Sexty wowndes *and* ten to lend, 80
Right fra þi heuid vnto þi hele,
Eghen and eres and ilka dele ;
And all þi lims on ilka side
Witht sorows sall be ocupide.' 84
He said, "suns, god has sent þis thing
Vntill vs and all oure of-spring ;
Bot oure lord god almighty
Said we suld haue oile of mercy, 88
In þe werldes end, if we wald craue,
Of all þis site vs forto saue ;"
All on þis wise when he had talde,
He feled sorows ful many-falde ; 92
He cried and said him self vnto,
"Allas ! caytif what sall I do ;
Þat slike sorows er to me send,
And has, no medsin me to mend !" 96
When eue herd þat he said swa,
Scho wepid and had ful mekell wa,
And vnto god fast gan scho call,
"Lord forgif me þir angers all ! 100

- I wroght þe werk, þat wate I wele,
 Wharfore we haue þis dole ilkdele."
 Scho praied adam on þis manere,
 104 "Lord lat me haue þi sorow sere,
 For sertes I did all þe syn
 Wharfore þou es þir angers in."
 Þan adam answerd hir vntill,
 108 "It may noght be wroght at oure will,
 Oure lord of heuyn þat has it send
 Thurgh his might he may it mend."
 112 **A**dam þan vnto seth gan say:
 "Sun of a thing I sal þe pray,
 Forto wend als I sall þe wys
 Vnto þe ȝates of paradis,
 And at þe ȝates, when þou cumes right,
 116 þou sal mak sorow in goddes sight;
 Fall to erth and powder þe,
 And pray god haue mercy on me,
 For þan *par* auenture send sall he
 120 Sum of his angels to þat tre,
 Of whi[l]k springes þe oile of life,
 Þat medcyn es to man and wife,
 Þar forto send me sum dele,
 124 þan hope I þat my care sal kele."
 þan answerd seth and said in hy,
 "To do þi will I am redy,
 Bot þe bus teche to me þe way,
 128 And what I sall to þe angell say."
 Adam said, "sun tell him till
 How þat I haue angers ill,
 And tell him also of þis thing
 132 How þat my life es nere ending;
 And pray him me to certify
 Of þe oile of mercy weterly,
 Þe whilk god hight me of his grace,
 136 When he me put out of þat place;

and desires to
 bear Adam's
 punishment.
 [fol.77, col.2.]

Adam
 beseeches
 Seth to go to
 the gates of
 Paradise,

and to pray
 to God
 to send him
 some of the
oil of mercy,
 a medicine for
 "man and
 wife."

Seth says he is
 quite ready, if
 his father will
 teach him the
 way and what
 to say to the
 Angel.
 Adam directs
 him to tell the
 Angel that he
 is near his
 death,

and wishes to
 have the *oil of
 mercy* which
 was long ago
 promised him.

The way,
Adam says, is
easy.
A green path
reaches even
unto the gates
of Paradise.

Turning
eastward
many
footsteps will
be seen,

which were
made by
Adam and Eve
when they
were driven
out of Eden.

[fol. 77 b.]
For wherever
their feet
touched, there
the grass
withered and
dried up.

Seth departs
for Paradise.

He finds the
withered
steps,

which bring
him to Eden.
He falls down
on his face,
casts dust on
his head,

and cries to
God for the
oil of mercy

If he now þat sand to me will send,
Of all my sorow it sall me mend :”
“And sun,” he said, “I sall þe say
Wharby þou sall ken þe way: 140
Þou sall sone find a grene gate
Euyn vnto paradis gate;
Wend estward *and* for no thing let,
Vntill þou in þat way be set; 144
Þan many fotesteps saltou se,
Bath of þi moder and of me;
For by þat ilk way went we twa,
Þi moder and I with-uten ma, 148
When we war put out of þat blis
To won in midelerth for oure mis;
And þe sin of vs twa allane, 152
Was so grete and god with-gane,
Þat in what stedes oure fete gan fall,
Þare groued neuer gres, ne neuer sall,
Bot euermore be ded and dri,
And falow, and fade, for oure foly; 156
Þus saltou find, with-uten mis,
Right to þe gates of paradis.”
Seth es went, with sorows sad,
Furth right, als his fader bad, 160
And hastily he fand þe way,
Als adam vntill him gan say,
With welkit steppes, many ane,
Als his fader bifore had gane; 164
And euen he held þat ilk gate
Vntill he come to paradis gate:
On his face þan fell he downe
And kest powder opon his croune 168
Ful mekill murni[n]g gan he make,
And sorowed for his fader sake;
And vnto god fast gan he cri
Of adam forto haue mercy, 172

- And oile of mercy him to send,
 So pat he might in liking lend:
 So als he made his praiers fast,
 176 God sent saint michael at þe last;
 He bad þat seth he suld vp rise
 And said vnto him on þis wise:—
 “Seth,” he said, “what sekes þou here?
 180 I am michaell goddes messangere,
 My lord of heuyn has ordand me
 Ouer all his men keper to be;
 And sertanly to þe I say,
 184 þat þe thar nowþer grete ne pray
 Efter þe oile of mercy here,
 For þou gettes it on no manere,
 Vntill a tyme if þou tak tent
 188 When fíue thousand þere er went,
 Twa hundret and twenty þar-till,
 And also aght als es goddes will;
 þan sal god send down his sun
 192 Crist in-to þe werld at won;
 For mannes sins þan sal he dy,
 And so fra bale he sall þam by;
 Grauen he sall be in a stede
 196 And rise þe thrid day right fra þe ded,
 And lif ogayne, in lim and lith;
 And adam þan sall rise him with;
 Adam and all his of-spring,
 200 þat god vntill his blis will bring;
 With crist þan sall þai right vp ryght
 And wende to won in lastand light;
 þan sal þi fader right vp rise
 204 And wend to welth in paradis;
 And þat same crist als I tell þe
 In þe flum sal baptist be;
 To saue man saules he sall be send
 208 And all fals trowth he sall defende;

that should
 restore his
 father to
 health.
 While Seth is
 fast praying,
 St. Michael
 appears and
 bids him to
 rise.

“I am,” he
 says, “God’s
 ‘messenger,’
 and ‘keeper’
 of all God’s
 men.

It is useless to
 weep or pray
 here for the oil
 of mercy, for
 you will never
 get it until
 5228 years
 have elapsed.

Then shall
 God send
 Christ to die
 for man’s sin.

On the third
 day he shall
 rise from the
 grave,
 and Adam
 shall rise with
 him.

[fol. 77b, col.
 2.]
 and ascend to
 heaven.

Christ shall
 be baptized in
 the Jordan.

He shall give
the oil of
mercy to the
repentant
sinners.

He shall give
them endless
bliss.

Tell thy father
his days draw
to an end.

But first do
what I am
about to tell
you.
Go to the
gate of
Paradise,
put in thy
head, letting
thy body stand
without;
if thou seest
any marvels
come again
and tell them
to me."

Seth did as he
was bidden.

He heard
there noise
and noble
smell.

He saw gay
herbes and
trees, and
heard plenty
of birds' songs.
In the midst
of Paradise he
saw a well out
of which
flowed four
streams, that
watered all
the world.

Above the
well he
perceived
there stood a
fair tree,
having many
branches, but
barkless and
leafless.

þe oyle of mercy sal he gif
Till all þat in his law will lif;
And till all þat will sese of sin
Sal he gif blis þat neuer sal blin; 212
þan sall þi fader cum fra paine
And dwell in paradis ogayne;
þarfore if þou þi fader se
Say him als I haue said to þe, 216
'His daies er dreuen vnto þe end,
Langer in þis life may he noght lend.'
Bot first now, or þou wend oway,
Sall þou do als I þe say; 220
Wende vnto paradis ȝate
And put in bot þi heuid þarate,
And lat þi body stand þaroute,
And luke what þou sese þe about; 224
And if þou any selkuth se
Cum ogayne and tell to me."
Seth went and did on þis manere,
And saw ful many selkuthes sere; 228
He herd þare noyse and nobill smell,
Swetter þan any tong might tell;
Gay herbes and trese þare gan he se,
And fowles sang ful grete plenté; 232
In middes of paradis saw he right
A well þat was schinand ful bright,
Of þe whilk foure flodes ran out,
And went ouer al þe 'werld about; 236
He saw of þa foure flodes clere
Come al þe water in þis werld here;
Obouen þe well persayued he
Whare þare stode a ful faire tre, 240
With branches þaron maniane,
Bot bark ne lefe ne had it nane;
þan had seth meruail in his mode
Whi þat tre so naked stode; 244

- And wele he hopid, his hert with-in,
 Pat it was for his fader sin,
 Als þe steppes war þat he had sene;
 248 Pat neuer bare none herbes grene,
 And all for þe sin of þam twa,
 Þarfor he trowed þe tre was swa;
 Al þis thoght when he had left,
 252 In ogaine þan luked he eft,
 And hastily þan gan he se
 A meruaile of þe mekill tre;
 Him thoght þat it stode vp ful euyn
 256 And rechid on heght right to þe heuyn,
 And bark inogh þar-on was sene
 With leues þat was gay and grene;
 And in þe crop of þat tre on hight
 260 A litill childe he saw full right,
 Lapped all in clathes clene,
 Als it right þan born had bene,
 So till his sight it semed þing,
 264 He had grete meruaile of þis thing;
 Vnto þe erth þan luked he
 And saw þe rotes of þat same tre,
 Weterly him thoght þai fell
 268 In-to þe vtterest end of hell,
 And þare him thoght he had a sight
 Of his broþer saul ful right,
 Abell þat was sakles slaine.
 272 Þan to þe angell he went ogayne
 And tald vnto him albidene,
 Als he þare had herd *and* sene;
 He pried þe angell tell him mare
 276 Of þe childe þat he saw þare;
 Þe angell answerd him in hy,
 And said what it suld signify;
 "Þe childe þat þou saw in þe tre,
 280 Þe sun of god for suth es he,

He believed
 that the tree
 stood thus
 bare on
 account of his
 parents' sin.

[fol. 78.]

Looking about
 a second time,

the tree
 appeared to
 reach to
 heaven,
 and was
 covered with
 bark and
 leaves.

In the top of
 the tree he
 saw a little
 child wrapped
 in swaddling
 clothes.

He looked
 down on the
 ground, and
 the roots of
 the tree
 seemed to
 reach to the
 uttermost
 ends of hell,
 and he seemed
 to see the
 soul of his
 brother Abel.

Then went he
 to the Angel
 again, and
 told him all
 that he had
 seen, and
 asked the
 meaning of
 it all.

The Angel
 tells Seth that
 the child is
 the Son of
 God,

who shall be
sent from
heaven to
earth,
and also
restore his
father to bliss.
That he is the
oil of mercy
promised to
Adam,

and he shall
bring Adam

¹ MS. of
of spring.

and all his
offspring from
bale to endless
bliss.

Then the
Angel takes
three kernels
of the tree
that caused
our bale and
gives them to
Seth and
speaks as
[fol. 78, col.
2.]

follows :

"Within
three days
after thy
return Adam
shall die and
be buried.
When he is
laid in earth
put these
three kernels
into his
mouth,
for of them
shall three
'wands'

spring;
the first shall
be a cedar
tree, the
second a
cypress, and
the third a
pine tree.
These wands
betoken the
Trinity.
The cedar is
the Father,
the cypress
the Son, and
the pine the
Holy Ghost."
Seth departs
with the
kernels
and reaches
home.

His schewing here noght els it ment
Bot þat he sall till þe erth be sent ;
He sall fordo þi fader syn,
And vnto welth ogayne him win ; 284
He es þe oile of mercy right,
Þe whilk was to þi fader hight,
When he fra paradis gan wende,
Thurght formast fanding of þe fende ; 288
Fra bale to blis þis barn sal bring
Þi fader and all his of-spring¹,
Þat ordaind er in þe werldes ende,
Fra wa till endles welth to wende." 292
Þe angell þan toke kirkels thre
Þat war tane of þat same tre,
Of þe whilk oure bale bigan,
And vnto seth þus said he þan :— 296
"With-in thre daies when þou cumes hame
Sall þi fader dy Adam,
And in a graue he sall be graid,
And, when he es in erth so laid, 300
Þir kirkels þat I gif þe to
Þan in his mowth þou sall þam do,
For of þam sall thre wandes spring,
And ilkone sall be of sere thing : 304
Þe first of cyder suthly es,
Þe secund sal be of cypres,
And þe thrid of pine sal be ;
And þai bitaken þe trenité, 308
In þe cyder þe fader alweldand,
And in cypres þe sun we vnderstand,
In þe pyne þe hali gaste bi skill."
Þus tald þe angell seth vntill, 312
And when he was þus kyndely kend,
Hastily hamward gan he wend,
And hame also with him he had
Þe kirkels als þe angell bad. 316

D^e obitu primi parentis ade.

- When seth had wroght all on þis wise
 And cumen hame fra paradise,
 Vntill his fader fast gan he fare,
 320 Als he lay in sekenes sare,
 And tald vnto him albidene
 How he had done where he had bene,
 And how þe angell gan him hete
 324 þat he suld haue his bale to bete,
 Oile of mercy fra god send
 To saue him in þe werlde end.
 When adam herd him sogat say,
 328 Þa wordes ful gretely gan him pay,
 And in his life þan anes he logh,
 For he hopid forto win fra wogh,
 And forto be saued sertainely ;
 332 Þarfore to god þus gan he cry,
 " Lord me list no langer lif,
 Mi gaste in-to þi hend I gif
 Forto wis it at þi will,
 336 In whilk stede so it sall go till."
 Þus he died with-in þe thrid day
 Als þe angell vnto seth gan say ;
 Þan had he lifed in þis werld here
 340 Nien hundreth and threty ȝere ;
 For mans kinde was þan so strang,
 Þat þai moght wele lif so lang.
 When he was ded þus als I tell,
 344 Both wife and barnes opon him fell
 And lay opon þe cors criand,
 Heuid to heuid and hand to hand,
 Þai trowed to turn life him vntill,
 348 For þai kowth þan none oþer skill ;
 And als þai murned with dreri mode,
 Michaell come and by þam stode,
 And oþer angels gudely graid,

He tells his
father of his
journey,

and how that
the oil of
mercy should
be sent
to saue him
at the world's
end.

These words
pleased Adam,
and for once
in his life
he laughed.

He thanked
God for his
grace

and gave up
the ghost.
When Adam
died he was
930 years old.

Man's nature
was then
vigorous, and
he might live
to such an
age.

[fol. 78 b.]
When Adam
died, his wife
and bairns
fell upon him
and lay crying
upon the
corpee, head
to head and
hand to hand,
for they
thought to
restore him
to life.
But Michael
appeared to

them and thus
spake to Seth,
"Weep no
more, for it is
God's will.

Take up the
corpse and I
will shew you
what to do
with it."
They took up
the body, and
followed the
Angels, all
singing "full
solemnly" to
the Vale of
Hebron,
where they
graved Adam.

Adam's
bairns were
greatly
astonished at
all this,
but the Angel
tells them that
the dead must
be buried in
earth or stone,
for all that
are born shall
die.

¹ MS. *hff*.

Seth then
thinks of the
kernels and
puts them
under his
father's
tongue.

Of those three
kernels sprang
three trees
from which
great marvels
arose.

In Adam's
mouth these
wands stood
until Noah's
time, after the
flood, 1072
years.

And vnto seth al þus he said: 352
 "Wepes namore, bot bese still,
 For þus it'es my lordes will,
 Þat I sal teche here ȝow vnto
 How ȝe with þis cors sall do; 356
 Takes him vp and wendes with me,
 For in erth sall he bereed be."
 Þai toke þe cors vp þam omang,
 And þe angels bifore gan gang 360
 Singand all ful solempnely,
 And makand nobill melody;
 To þe vale of ebron þai him broght
 And groue him þare, als þam gude thocht. 364
 Þan al his barnes awonderd ware
 Of þe sight þat þai saw þare;
 Þe angel said þan to þam in hy,
 "Of þis thing haues no ferly, 368
 For als we now do him vnto
 So sal ȝe with ȝowre ded men do;
 Gers beri þam in erth or stane,
 For all sall di þat life¹ has tane." 372
 Seth þan opon þa kirkels thocht,
 Þat he fra paradis had broght;
 In his fader mowth he þam did
 Als þe angell gan him bid; 376
 Of þa kirkels thurgh goddes grace
 Wex thre wandes in litill space,
 And of þa wandes grete ferlis fell,
 Als men may here me efter tell; 380
 Ful mekill sele was to þam sent,
 Als men may here wha takes entent;
D^e tribus uirgis in ore ade crescentibus
 In adams mouth þir wandes stode,
 Till tyme of noie efter þe fode, 384
 Þat was to wit with-uten were,
 A thowsand sixty and twelue ȝere;

- And furth ȝit groued ȝai in adam
 388 Fra noie till tyme of abraham,
 Fra abraham ȝit stode ȝai ȝen
 Vntill ȝe cumyng of moysen ;
 And nowȝer fittet fer no nere,
 392 And ilkone groued by ȝam self sere ;
 Ane elne of lenkith ȝa wandes ware
 And all ȝis time wex ȝai nomare,
 Bot in astate ay war ȝai sene,
 396 And euer grouand in like grene ;
 Lang efter ȝat tyme ȝus bifell
 ȝat ȝe childer of israel
 Went with moyses thurght ȝe se,
 400 Fra pharao and his menȝé,
 ȝat mekill wa had to ȝam wroght,
 And in grete bondage had ȝam broght ;
 ȝai past ȝe se bath hale and sound,
 404 And pharao and his men war dround ;
 And when ȝaire fase war ȝus for-done
 To ȝe vale of ebron come ȝai sone,
 And als ȝai in ȝat dale gan dwell
 408 Forther-mar ȝan ȝus bifell ;
 Opon ane euyne als moyses ȝode
 He saw whare ȝir thre wandes stode,
 ȝat are in adams mowth was sett,
 412 And with grete honore he ȝam grett ;
 "For suth," he said, "ȝir wandes mene
 ȝe trinité ȝam thre bitwene,
 ȝat on ȝis wise er samin sett,
 416 For in ȝe rote all war ȝai mett."
 ȝa wandes ȝan thoght he forto take
 Wirschip to ȝam forto make ;
 And fra ȝe erth when he drogh ȝam out
 420 So nobil smell was ȝam about,
 And so gude sauore gan ȝai fele,
 ȝat his men wend wonder wele

They went on growing until the time of Moses, and removed not from their place.

[fol. 78 b, col. 2.]

Each increased an ell in length and no more. In this state they continued until the exodus of the Israelites from Egypt.

The Israelites crossed the Red Sea in safety, but their foes were drowned. Then the folk came to the Vale of Hebron, wherein they did dwell. One evening as Moses was walking along he saw the place where the three wands were. He greeted them with great honour, knowing that they were the sign of the Trinity.

He drew them out of the earth, and so noble a smell arose that all the folk weened that

they had at
last reached
the Land of
Promise, for
which they
thanked God
with might
and main.
Moses took
the three
wands and
wrapped them
in a clean
cloth.

They were
thus kept
together for
forty-four
years, and all
that were
worm-smitten
or torn by wild
beasts were
cured by
touching the
wands.

[fol. 79.]

It came to
pass that the
Israelites
lacked water,
and displayed
a want of
trust in God.

Moses tells
them to have
faith, and
water shall
be given them.

God had
commanded
Moses to smite
the flint
twice,

which when
he had done,
abundance of
water came
forth.

But Moses
took all the
merit of this
miracle,

Pat pai had bene cumen right,
To þe land of hest pat þam was hight; 424
Al his folk pai war ful fayne
And loued god with might *and* mayne:
Moyses toke þa wandes schene;
And lapped þam in clathes clene, 428
And als a relik about þam bare,
With wirschip, als pai worthy ware:
Ay whils pai dwelled so in fere,
And pat was foure *and* fourty ȝere, 432
And all pat war with wormes smeten,
Or els with wilde bestes beten,
And pai might neght þa wandes nere
Pai suld als fast be hale and fere, 436
So pat default suld pai find nane,
Thurgh towcheing of þe wandes allane:
So it bifell þe folk had care
For pat þam wanted water pare, 440
And in paire hertes pai bigan
To be mis-trowand ilka man,
To god pai groched al bidene;
And moyses said to þam in tene, 444
“Mistrowand men herkens to me,
If ȝe in trowth will stedefast be,
We sall gett water grete wane
Here out of þis hard stane.” 448
For god had bidden him on þis wise
Pat he suld strike on þe flint *twice*,
And largely þan suld it gif
Water pat pai with might lif; 452
Þan with his wand þe stane strake he
And water went out grete plenté,
Pat men and bestes had paire fill
Of water at paire awin will; 456
And for moyses toke all þe mede
And loued noght god for his gude dede,

- Ne gert þe folk na louing make
 460 To him þat sent it for þaire sake,
 Þarfore oure lord god all-mighty,
 Said vnto moyses opiny,
 Pat he suld noght þa childer bring
 464 Vnto þe land of his heteing,
 Pat was þe land of promisiowne,
 Pat he had made vnto þam boune.
 Pan moyses wist and wele he kend
 468 Pat his life drogh nere þe ende ;
 To þe hill of thabor þan went he
 And þare he sett þir wandes thre,
 By-side a water vnder þat hill,
 472 For he hopid it was goddes will
 Pat gude werk suld with þam be done ;
 Pan efter þis he died sune.
Quomodo dauid tulit uirgas in ierusalem.
 Still þan stode þa wandes þare
 476 A thowsand þere *and* wex nomare,
 Bot in astate ay gan þai stand
 Till *dauid* was king of iews land ;
 And þat was a lang tyme bitwene,
 480 And euer þai groued ilyke grene ;
 Pan dauid was thurgh þe haly gaste
 Warned þat he suld wende in haste,
 In-to þe land of araby
 484 Till þe hill of thabor hastily,
 Þe thre wandes þare forto fett,
 Pat moyses þe profett had sett ;
 To ierusalem þat þai war brought
 488 For thurgh þam suld be wonders wrought,
 And diuers dedis done bidene,
 And efterward so was it sene ;
 Þus when dauid warned was
 492 Till araby sone gan he pas,
 To þe hill of thabor fast he þode,

therefore God
 said that he
 should not
 bring the
 children of
 Israel unto the
 Land of
 Promise.

When Moses
 knew that his
 end was near,
 then went he
 to the Mount
 Tabor and
 there he
 planted these
 three wands
 beside a
 stream under
 the hill,

and soon after
 this he died.

After this the
 wands
 remained
 in the same
 state for 1000
 years until
 David became
 king of the
 Jews.

Through the
 Holy Ghost
 David went
 into the land
 of Arabia, to
 the hill of
 Tabor, where
 he found the
 three wands.

[fol. 79, col.
 2.]

He took them
out of the
ground and
there arose a
sweet smell
and noble
melody.

David laid the
wands
together in a
case of bright
silver.

As he went
along, sick
men were
healed
through
virtue of the
wands.

Glad and
blithe David
came unto his
country, and
on the ninth
day he reached
Jerusalem.

He then
planted the
"wands" in a
"dike," and
set trusty men
to watch
them,

and he
intended on
the morrow to
find a better
place for
them.

Whare þir ilk thre wandes stode ;
 Vnto þe stede he went full euyn,
 Als he was warnd with god of heuyn ; 496
 And when he of þe wandes had sight
 He honord þam with all his might,
 And toke þam vp out of grounde ;
 And swilk a smell þare was þat stounde,
 And noise and nobill melodi 500
 Of diuers maners of minstralsy,
 Þat dauid and his menzé wend
 Þe haly gaste had þare descend, 504
 So mekill mirth gan with þam mete
 Of nobill noyse and sauore swete ;
 Þan dauid laid þa wandes in fere
 In a kase al of siluer clere ; 508
 He sang ful fast so was he faine
 And on þis wise he went ogayne ;
 And als þai went so by þe strete,
 Seke men many gan þai mete, 512
 All war þai helid in gude degré,
 Thurgh vertu of þa wandes thre.
 Dauid was ful glad and blith,
 Vnto his cuntré come he swith ; 516
 Þe nyend day efter hame come he
 To ierusalem þe riche ceté,
 Bot night it was thurgh goddes will
 When þai come þe ceté vntill, 520
 On þe wandes had dauid thocht
 With wirschip whare he sett þam moght,
 And in a dike he did þam right
 Biside his castell all þat night, 524
 And seker men he sett to wake,
 So þat þai suld no harmes take ;
 On þe morn he thocht to seke a space
 To plant þa wandes in honest place, 528
 Forto be keped honestly,

- And wirschipd als þai war worthy.
 To rest he went es noght at laine,
 532 And sone at morn he come ogaine;
 He fand his wandes hale and sownde
 Ful fast grouand on þe grounde,
 And þar-of grete wonder him thoght,
 536 Bot remu þam þan wald he noght,
 For in his hert he trowed right
 Þat þai war sett thurgh godis might;
 Þar-fore he lete þam stand þare still,
 540 And bad þat none suld negh þam till;
 And forto dwell with-uten dout
 He made a stif wall þam about,
 Stalworthly of lime and stane,
 544 So þat negh to þam suld nane.
 Þe same lenkith ȝit war þai þare,
 Als moyses in desert þam bare;
 Bot þus when dauid sett þam has,
 548 Þan wex þai so þat wonder was,
 Þe body wex in a hale tre
 And þe crop was branches thre;
 And for it wex so dauid made
 552 A serkell al of siluer brade,
 And bad þat it suld sawded be
 All about þe haly thre,
 Þat he might wit, with-uten were,
 556 How mekill it wex ilka ȝere;
 For it wex grete thurgh goddes grace
 And also lang in litill space;
 In þat stede þan stode it þare
 560 Threty ȝere and sumdele mare,
 And wex ful fast, I vnder-stand,
 For þe tyme was nere cumand;
 Þan dauid wex dreri in mode,
 564 For in his hert he vnderstode
 Þat [he] a sinful man had bene

When he
 came to look
 at them in the
 morning, he
 [fol. 79 b.]
 found them
 growing fast
 in the
 ground,
 but he did
 not attempt to
 remove them.

For a
 safeguard he
 built a stiff
 wall of lime
 and stone
 around them.

The wands
 were then of
 the same
 length as in
 Moses' time.
 But now in a
 short time
 they grew and
 became one
 great tree with
 three
 branches
 springing
 from the top.
 David made a
 silver circle
 (ring) to mark
 the growth
 of the trunk
 year by year.

For thirty
 years the tree
 stood in this
 spot and
 increased
 yearly.
 David,
 knowing that
 he had been
 a sinful man,

made his
moan to God,
and, sitting
under this
holy tree, to

make amends
for his sins, he
composed the
whole of the
"psalter-
book;"
and in
remission of
his sins he
began to make
a kirk.
For twenty-
four years
he went on
building day
and night.
But God bids
him to build
no more, on
account of his
sinful life.

[fol. 79b, col.
2.]

David desires
to know who
is to build
God's house.

He is told that
his son
Solomon shall
complete the
work.

David then
calls all the
elders of the
city to him,

and bids them
crown
Solomon his
son as king.
Thus he gave
his crown
away

And vnt[o] god he gan him mene;
Sitand vnder pat haly tre,
Grete sorow in his hert had he,
And in his sorowing said he þus,
Miserere mei deus et c'.
And so he made his mis to mende
þe sawter buke right to þe ende;
And in remission of his syn
To mak a kirk he gan begin,
And þare-about he begged fast,
Till foure and thwenty ȝeres war past;
And bisid him both day and night
With werkmen þat war wise and wight;
And for he was a synfull man
Of god þus was he warned þan:—
"A hows to me saltou neuer make,
And þat es for þi sinnes sake."
Dauid answerd and said in hy,
"Lord, wha sall make þi hows bot I,
Wha sall vnto þi werk tak tent,
Sen vnto me no sele es sent."
"Salomon þi sun," said he,
"Sall mak a temple vnto me,
þat euer-mare sal be in minde,
And in meneing omang man-kinde."
þan dauid wist righ[t] wele inogh,
þat his life fast till ende drogh,
Of pat ceté geft he call
þe eldest men *and* maisters all;
And hastily þai come him till
Forto wit what was his will;
þan vnto þam al þus said he,
"Takes salomon my sun for me,
For, sirs, als sune I sal be ded,
And god has chosen him in my stede;
His corown so he gaf oway

568

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576

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600

- And so he died þat ilk day;
 Þan in a grafe þai gan him graue,
 604 Whare kinges suld þaire berieing haue,
 With sang and grete solempnité,
 Als fell to swilk a lord at be.
Quomodo salomon perfecit templum.
 608 **S**alomon was corond king,
 And led þe land at his liking;
 Moste sutile werkmen has he soght
 And on þe temple fast þai wroght,
 And endid it of masonry
 612 In þe space of 3eres twa *and* thretty;
 Forto tell all his fader tyme
 And efter þe wirking of him;
 And when it suld till end be brogh[t],
 616 Þe wrightes þat þe timber wroght
 A mekill balk þam bud haue ane,
 In þat cuntré þai kouth find nane,
 Þai soght in toun and in ceté,
 620 And nowre-whare might þai find a tre,
 Þat wald acorde vnto þaire met,
 Bot þat þat dauid king had sett;
 It forto take þe king cumand
 624 And bad it suld no langer stand;
 Þan doun þai hewit þat haly tre
 So þat þaire werk might endid be;
 Þai caried it vnto þe kirk
 628 And ordand werkmen it to wirk;
 Þe maisters has þaire mesure tane,
 Þe lenkith thretty cubites and ane;
 Þai polist it and made it plaine,
 632 Bot all þaire wirking was in vayne;
 When it was made efter þaire merk,
 Þai wand it vp vnto þe werk
 And langer þan þai fand þe tre,
 636 By a cubet þan it suld be;

and died
 that same
 day, and was
 buried with
 regal
 solemnity.

Solomon was
 crowned king,

and in thirty-
 two years he
 completed the
 Temple.

When the
 Temple was
 almost
 finished, the
 carpenters
 wanted a
 large beam,
 and sought
 far and wide
 for a suitable
 one.

At last they
 found the tree
 planted by
 David.
 Solomon had
 them hew it
 down.
 When this
 was done,
 they took the
 measure of it,
 and found it
 to be 31
 cubits in
 length.
 [fol. 80.]

After
 polishing it
 they found
 that it was
 one cubit too
 long.

They took the
beam and
shortened it,
and on
measuring it
again they
found it to
be shorter
than the right
size.
Thrice they
altered it, but
they could not
get the right
measure.

Then they
sent for
Solomon,

who ordered
the tree to be
placed in the
Temple,

where it lay
many a year
between two
pillars of the
kirk.
Solomon bad
that once a
year every
man should
visit the
Temple and
honour this
holy tree.

So it befell
upon a year
that all the
country far
and near went
to honour this
tree.
Among this
company was
a woman that
had no faith

Of pat fare pai war vnfaine,
And sune pai gat it doun ogayne
Eft pai toke paire mesures pan,
And kuttes it als wele als pai can; 640
"Do wind it vp" biliue pai bid,
Bot al was in waste pat pai did;
Pan was it schorter pan pe assise
Thrise wroght pai with it on pis wise; 644
Acorde to pat werk wald it noght,
Par-of pam all grete wonder thoght;
Pai cald pe king for he suld se
How pai had wroght with pat tre, 648
For mekill tene was pam bitid,
Sen pai war al so crafty kid;
When salomon saw it was swa,
In-to pe temple he gert it ta, 652
And bad pat it suld honowrd be,
For sum might trowed he in pat tre;
Anoper balk pan haue pai soght,
And al pe werk till end pai wroght. 656
Pe haly tre, on pis manere,
Lay in pe temple many a 3ere,
Twa pilers of pe kirk bitwene,
Pe king gert kepe it pare ful clene, 660
And made pe custom in pat cuntré,
And bad pat ilka man suld be
In pat stede anes in ilka 3ere,
And ilkone on paire best manere 664
Pat haly tre forto honowre
Pat sepin bare oure sauioure.
So it bifell opon a 3ere
Al pe cuntré, fer and nere, 668
Vnto ierusalem pai went
To honore pat tre with gude entent;
A woman was pare pam omang
Pat in hir hert ay hopid wrang; 672

- Scho soght peder þe sight to se
 And trowed no vertu in þe tre ;
 Hir thoght it was scorne in hir wit
 676 þat oþer men so honord it ;
 Maximilla was hir name,
 Scho sat þaron hir self to schame,
 And for scho trowed no might þarin ;
 680 Hir clathes biliue bigan to brin
 Als herdes þat had bene right dry,
 þan cried scho loud, thurgh prophecy,
 And said, "my lord mighty ihesu
 684 Haue mercy and on me þou rew."
 When þe iews herd hir on ihesu call,
 Grete tene in hert þan had þai all ;
 þai said "scho sklanders oure goddes euyn
 688 For a new god we here hir neuyn" ;
 þai bad þat bald men suld be boune
 To haue hir tite out of þe toune,
 And sune, with-uten oþer rede,
 692 þai staned hir vnto þe ded ;
 Scho was þe first þat suferd schame
 For þe neueni[n]g of ihesu name.
 It was þaire custum, als men knew,
 696 þat who so neuind þat name ihesu,
 He suld be staned to ded als sone
 And so was with þat woman done.

De probatica piscina.

- 700 **F**ul many when þai saw þis sight
 Honord þe tre with all þaire might,
 And þarto made þai more loueing
 þan vntill any oþer thing ;
 þarfore þe iews thoght grete despite,
 704 And to þat tre þai went ful tyte ;
 Out of þe toun þai did it draw,
 For men þar-in no might suld knaw,
 For þai saw grete worde of it went,

[Vol. 80, col. 2.]

Maximilla
 was her name;
 but, as she
 was sitting
 by herself her
 clothes took
 fire and burnt
 like tow.

"Lord
 Jesu," she
 said, "have
 mercy and pity
 upon me."
 The Jews
 were angry
 that the
 woman had
 alandered
 their God
 by the
 mention of a
 new one,
 and bade bold
 men turn her
 out of the
 town, and
 stone her to
 death.

So she was
 the first
 Christian
 martyr,
 and all who
 mentioned the
 name of Jesus
 were
 commanded
 to be stoned.

Many who
 saw this
 sight
 honoured the
 tree with all
 their might.

The Jews took
 offence at this
 and drew the
 tree out of
 town,

	And men parto toke mekill entent	708
	And many men honord it mare,	
	Pan goddes pat in þe iewri ware;	
	Parfore pai ordand þam omang	
	Pat na more worde of it suld gang,	712
	Bot for vertu pat was þar-in	
	Pai durst it nowþer breke ne brin;	
	In to a dike pai gan it kast,	
	So to be wasted at þe last,	716
	Parfore in þat dike pai it did;	
	Bot god wald noght þe might war hid,	
	Sen þat so grete word of it went,	
	Parfore his sande parto he sent;	720
	Euer-ilka day a sertaine tyme,	
	Bitwix þe vnderon and þe prime,	
	His angels to þat haly tre	
	Ful oft-sipes men might þam se,	724
	Pai moued þe water in þat tide	
	And wesche þe tre on ilka side;	
	And all men pat war seke and sare	
	If pai in þat tyme might be þare,	728
	When þe water was moued swa;	
	Wha so might first in-to it ga,	
	If he had neuer so mekill bale,	
	Hastily he suld be hale	732
	Thurgh vertu of þat haly tre;	
	Þis was knawin in ilk cuntré,	
	For mani þat blind <i>and</i> croked ware	
	Hastily war pai helid þare;	736
	So when þe iews persayued right,	
	Pat thurgh þe tre was schewid slike might,	
	Pai said it suld noght lang be swa;	
	Out of þe water pai gan it ta,	740
	And ordand it to be a brig,	
	Ouer a-noþer bek to lig,	
	For so pai trowed þat mens fete,	

but were
afraid to
break or burn
it.
So they cast
it into a ditch.

But every
day, between
"underon"
and "prime,"
God's angel
came to this
[fol. 80 b.]
tree, and
moved the
water in the
ditch,

and all that
were sick and
sore, if they
might only get
into the water
when it
moved, were
cured of their
sickness.

Then the Jews
took the tree
out of the
water,

and turned it
into a bridge
over a "beck"
(brook), so

- 744 And bestes þat went by þe strete,
 Suld cum and ga all ouer þat tre
 So þat it suld wasted be;
 For grete despite in hert þam thoght
- 748 Þat wonders thurgh it war wroght.
 Þus lay þis tre þare, als I tell,
 Vntill þe sage quene, dame sibell,
 Come to ierusalem on a ȝere,
- 752 Wisdom of salomon to here;
 And by þat side hir gate was graid
 Whare þis haly tre was laid,
 And sone when scho þar-of had sight
- 756 Scho honord it with all hir might,
 Kneland doune on aiþer kne,
 Swilk vertu trowed scho in þe tre;
 Hir clothes gert scho þar-on lig,
- 760 And bare fete went scho ouer þe brig;
 Thurgh prophecy þan þus scho said—
 "Þis ilk tre þat here es laid
 A verray signe wele may it seme
- 764 Of a domesman þat all sal deme,
 Als lord and maister moste mighty,
 Þus may þis signe wele signify."
 Scho lended þare ay whils hir list,
- 768 Grete wit of salomon scho wist;
 And seþin ogayne gan scho ga
 To hir cuntré þat scho come fra,
 And þat tre euer scho gan honowre
- 772 Þat seþin bare oure sauiewre;
 Þis haly tre lay in þat stede,
 Vntill þat crist suld suffe[r] dede,
 When dome was gifen ordand was he
- 776 Forto be hanged opon a tre,
 Þat als a cros þan suld be wroght;
 On swilk a tre þan had þai thoght,
 Sone a iew stode vp in hy,

that it might
 be worn out
 by the feet of
 men and
 beast.

Thus this tree
 lay until
 Dame Sheba
 came to
 Jerusalem to
 hear of
 Solomon's
 wisdom.

Passing over
 this bridge
 she honoured
 it with all her
 might.

She laid her
 clothes
 thereon and
 barefooted
 went over the
 bridge.
 She said the
 tree was a true
 sign of a
 doomsman
 who should
 judge all men
 as lord and
 master.

[fol. 80 b,
 col. 2.]
 This tree lay
 in that place
 until Christ
 should suffer
 death.
 He was
 condemned to
 be hanged on
 a tree
 fashioned like
 a cross.

The Jews
think of the
tree "laid
ouer the
lake,"

and from it
they make a
crosse eight
cubites long.

When it was
finished they
took it to
Pilate, who
was well
pleased with
their work.

The crosse is
made but the
nails are
wanting.
The Jews run
to a smith out
of the town,
and bid him
make three
nails.

The smith,
believing
Christ to be a
true prophet,

does not
intend to
make the
nails.

And þus he said thurgh prophecy :— 780
 "Þe kinges tre, I rede, ȝe take,
 Þe whilk ȝe laid ouer þe lake
 To make a cros both large *and* lang
 Þe kyng of iews þar-on to hang." 784
 To þis þai all assented þan,
 And rathly out of þe tounne þai ran;
 Þai toke þe tre þan þare it lay,
 Þe thrid part þai hewed oway, 788
 And of þe rembnand haue þai made
 A large cros, bath lang and brade;
 Viij cubites þai made it lang
 With-uten þat in þe erth suld gang, 792
 And aþer side of cubites thre
 Þat abouen þe heuid suld be;
 When it [was] made þus at paire will,
 Þe ceté sone þai broght it till, 796
 To pilate went þai ful gude spede,
 He held him wele paid of paire dede.
De fabrice clauorum.
 E cros es made, als it sall be,
 Bot þan þam nedes nayles thre; 800
 Þe iews war ful redy boune
 And ran for na[i]les in-to þe tounne;
 Vnto a smith þai come ful sone
 And bad, "belamy, biliue haue done, 804
 Make thre nayles stif and gude
 At naile þe prophet on þe rode";
 When þe smith herd paire entent,
 How þat ihesu suld be schent, 808
 In hert he had ful mekyll wa
 Obout þe nayles forto ga,
 For of ihesu he vnder-stode
 Þat [he] was prophet trew *and* gude; 812
 Þarfore wele in his hert he thought
 Þat for him suld no nayles be wroght;

- He answerd þam with wordes fre
 816 And said "ȝe gett none nailes for me,
 God has sent on me his merke
 So þat I may wirk no werk ;"
 In his bosum he hid his hand
 820 And said he hurt it on a brand,
 "Par-on," he said, "I haue slike pine
 þat I hope my hand to tyne."
 þan answerd þe iews kene
 824 And said vnto him all in tene :
 "All for noght þou feynes þe,
 All þi sare-nes will we se,
 And bot we find þi tales trew
 828 Ful sare it sall þi seluen rew."
 þus thai thret him in þaire saw,
 And gert him þare his hand out draw,
 þan was þare schewed in þat place
 832 Grete gudenes, thurgh goddes grace ;
 His hand semed als it war sare
 And hurting had it neuer þe mare ;
 þe iews saw þat it was so,
 836 And namore said þai him vnto ;
 Furth come þan þe smithes whife,
 A fell woman and full of strife,
 By þe iews þare þai stode,
 840 Scho spac hir husband litill gude ;
 "Sir," scho said, and loud gan cry,
 "Sen when had þou slike malady ;
 ȝistereuen, when þe day was gane,
 844 Euill on þi handes had þou nane,
 And sen sekeneſ es sent to þe
 þir men sall noght vnserued be,
 þai sall haue nayles or þai ga,
 848 Als sone my self sall þam ma."
 Scho blew þe belise ferly fast,
 And made þe yren hate at þe last.

But he
 answers the
 Jews with
 bold words :
 "No nails you
 get from me,
 for I have
 burnt my
 hand on a
 [fol. 81.]
 brand,

and I expect
 I shall lose
 my hand."

The Jews did
 not believeth
 the smith, but
 bade him
 show them
 his hand,

which they
 saw hurt as he
 had said
 (though in
 reality it was
 not).
 So they made
 no more ado
 about the
 matter.
 But out
 came the
 smith's wife, a
 cross-grained
 scolding
 woman.
 By the Jews
 she stood, and
 said little
 good of her
 husband.
 "Since thou
 art sick," she
 said, "these
 men shall not
 go away
 unserved."

So she set to
 work and
 made the
 nails herself,

the Jews all
the while
lending her a
helping hand.

They were
very roughly
made, but the
Jews gladly
took them,

and brought
them to
Pilate.

De iews helppid hir forto smite	
So þat thre nayles war made ful tite;	852
Hir husband saw and stode ful still,	
He durst noght say þat scho did ill;	
þai war full grete and rudely wroght,	
Bot þarfore þai forsuke þam noght,	856
Bot sone, when þai þir nailes had,	
Furth þai went with hert ful glad,	
And hastily þai toke þe gate	
Vntill þai come to sir pilate.	860

IV.

FINDING OF THE CROSS.

De Inuencione sancte crucis.

- M**En aw to honoure euer omang
 Þe cros þat al our hele on hang;
 And how þat haly tre was fun,
 4 Was þis feste ordand and bigun;
 Þat tre vs aw forto do honoure
 Þat bare oure lord and oure sauioure.
 Whils Constantyne þe nobil king
 8 Lifd here in erth in grete liking,
 Trew he was, in dede and saw,
 And lely lifed he in his law;
 In Rome he regnid als Emperoure,
 12 And gouerned it with grete honoure;
 So in his tyme, trewly to tell,
 All on þis maner it bifell:—
 Þe grekis and þe folk of barbary
 16 Gederd ful grete cumpany,
 Forto gif batail ogaynes rome,
 And so by strenkit it to ouercum;
 And when king Constantine herd tell
 20 Off al þis fare, how it byfell,
 In his hert he had grete drede,
 For ful grete power gun þai lede;
 He ordand him grete cumpany
 24 Of men of armes and archery
 His land with fighting to defend,
 And to hald it fro his enmis hend;
 And als he lay opon a night,
 28 Bifore þat day þat þai suld fight,
 Him thoght he lukid to heuyn on high,

[Harleian
MS. 4196,
leaf 149,
back, col. 2.]

The Cross
ought always
to be held in
honour.

Constantine
was true in
word and
deed.

In Rome he
reigned as
Emperor.

The Greeks
and folk of
Barbary
gathered
together to
fight against
Rome.

When
Constantine
heard of this
he was sore
afraid,

but prepared
to defend his
land.

But as he lay
upon a night,
before the
day that they
should fight,
it seemed to
him that he
looked toward
heaven,

and saw the
Cross on
which Christ
died, and a
voice spake
thus to him :

" Arrange
thine arms in
this same
manner, then
shalt thou
overcome thy
enemies.

In this sign
put fully thy
trust, then
shalt thou
have no cause
for fear, for
by this thou
shalt have

[leaf 150.]

victory."

On awaking
he was very
joyful.

Up he rose
with a light
heart,
and went to
Helena the
noble Queen,
and told her
of his dream.
Full glad was
she of the
tidings,
and she
caused a cross
to be made to
be carried
before the
Emperor.

So he went
forth to the
war, and
through the
Cross
overcame his
enemies.

St. Helena
was very
joyful that
her son had
returned safe,
and with
might and
main
honoured the
Cross.
But of the
Cross they
knew nothing,
nor indeed
of Jesus.

And in þe aire him thought he sigh
þe same cros þat crist was on done,
And a voice sayd þus to him sone :
" Ordayne þine armes on þis kin wise,
þan sal þou ouercum þine enmise ;
And in þis figure fully þou trayst,
þan thar þe no thing be abaist ;
Mak þis in þine armes forþi,
þan sall þou haue þe victori."

In hoc vince.

He wakkend þan and was ful glad,
For he so gude herting þan had ;
Vp he rase with hert ful light
And to his moder he went ful right,
þat was saynt Elyne þe noble quene,
And tolde* vnto hir ilkdele bidene ;
Of þis tithing scho was ful fayne
And gert ordan, with al hir mayne,
þat he suld haue swilk armes dight,
Als he had sene by gastly sight ;
His awin armes sone doun war laid
And þe cros in his scheld purtraid,
Byfore him in batayle to bere,

And so he went furth to þe were ;
And thurgh þe vertu of þe croyce,
Als he was warned by gastly voyce,
Al his enmis he ouer-come
And broght þe victori to Rome.

Saint Elyne þan was wunder fayne
þat hir sun was cumen safe ogayne,
And þat ilk figure of þe rode
Honurde þai with mayn and mode ;
Bot of þe cros no thing þai knew,
Ne no thing wist þai of Ihesu,
Ne no thing wist þai what it ment
þat þai honurd with gude entent.

32

36

40

44

48

52

56

60

64

- Pan king Constantine gert call
 Of Iewry þe maisters all,
 Forto enquire by þaire clergy
 68 What thing þat signe suld signify :
 Pai said, "sir, lely we ȝow hete,
 Byfor þis tyme was a prophete
 Hight ihesuc, and [in] þis same Ceté
 72 Was he hanged on swilk a tre ;
 Ful many men þarbi was mend,
 And grete vertu þarof was kend,
 Bot sone efter þe iews it hid,
 76 For no might suld of it be kid,
 And how it was hid sal ȝe here.
 Sir, it bifell in þis manere—
 When ihesuc vnto ded was done,
 80 Þe iews þan tok þaire counsail sone,
 Forto hide þat ilke haly tre,
 So þat it suld noght honurd be ;
 Vnder þe grete hill of caluary
 84 Þore groue þai it ful priuely,
 With two crosses þat theues on hang,
 And also þe nayles þat war strang ;
 Al kest þai priuely in a pyt,
 88 So þat no man suld of þam wit ;
 Þore haue þai liggen, on þis maner,
 Sethin more þan two hundreth ȝere,
 Sethin Tytus and vaspasian come
 92 And destroyd mony iews of Rome ;
 For right als þai boght ihesu fre
 For thritty penis of þaire moné,
 So war þai sold to þaire enmy
 96 Euer thritty iews for a peny ;
 On þis wise war þai al broght down,
 Vnder þe Emperoure subieccione,
 So þat no man wun þore sald
 100 Of þe Emperure bot þai wald hald,

Then
 Constantine
 called
 together the
 masters of
 Jewry, and
 asked what
 the sign
 signified.
 They said
 that before
 this time
 there was a
 prophet,
 named Jesus,
 who was
 hanged on
 such a tree in
 this same city.
 Many were
 healed
 thereby, and
 recognised its
 great virtue.
 Soon after
 the Jews
 hid it,
 so that it
 should not be
 honoured.

They graved
 it under the
 hill of
 Calvary,
 along with
 the crosses of
 the two
 thieves.
 [leaf 150,
 col. 2.]

Here they
 have lain
 more than
 200 years.
 After this
 Titus and
 Vespasian
 came and
 destroyed
 many Jews,
 for just as
 they bought
 Jesus for
 thirty pence,
 so were they
 sold to their
 enemies every
 thirty Jews
 for a penny.

Far and wide
are they sown.
No Jew has a
house of his
own.

When Sir
Adrian was
Emperor of
Rome, the
Christians
were
persecuted.

He well knew
where the
Cross was hid,

for Christian
men came to
honour the
holy place,
the Mount of
Calvary,

so he built a
heathen
temple upon
the mount.

No Christians
ever after
came there to
pray, so the
Cross passed
out of mind.

Long after
this temple
was
destroyed
and the
place was
overgrown
with thorns
and briars.
[leaf 150,
back]

And sethin als wide als pai er saun
Has no iew hous of his awyn ;
Swilk maystris war made þam omell,
And efter þat tyme þus bifell :— 104
In Rome ane Emperoure was þan
þat named was sir adrian,
Cristen law wald he none ken,
Bot euer distryed al cristenmen ; 108
Þis Emperoure wele vnderstode
Whore his elders had hid þe rode,
And herby persayued he it right,
For cristen men both day *and* night 112
Come to honure þat haly stede,
And bousomly þore made þaire bede ;
þai honurd þe mount of caluary,
In wirschip of þe cros namely. 116
And þis Emperoure of Rome
Wist cristen men so peder come,
þe cros he wold nocht þethin take,
Bot þus he ordand for þaire sake 120
In þat same place to edify
A temple for þaire maumetry,
For cristen men suld þan forbere
In þat stede to mak prayere ; 124
þan cristen men þat place refused,
None of þam efter peder vsed,
And so it wurthed at þe last
þe cros al out of minde was past, 128
And þat was for no man herd say
þarof ne in what stede it lay.
Lang efter þe temple of maumetry
Was all distroyd fro Caluary, 132
þan groued þe stede with thornes *and* breris,
And of þe cros no thing men heris ;
For two hundreth ȝeres war omell,
Bitwix þe tymes þat I of tell. 136

- Pan Constantine was Emperoure
 And rewlid rome with grete honoure ;
 Vnto him was tolde in þat tyde,
 140 How þat þe iews þe cros gun hide.
 Vnto his moder he said in hi,
 "Moder, sen we haue þe victori
 And myne enmise þus er slone,
 144 Thurgh vertu of þe cros allone,
 And clerkis has told to 3ow and me
 Þat criste was ded on swilk a tre,
 Ful fayn I wold þat tre war soght
 148 And sone vnto more honure broght."
 Pan said his moder, saynt Elyne,
 "Sun, for suth I sal noght fyne
 Þat haly tre or I haue fun."
 152 And sone hir way scho has bigun,
 Furth scho went with faire menzé,
 To ierusalem, þat riche ceté.
 And when þe iews herd hereof tell
 156 Þat þe quene come þam omell,
 Grete wunder had þai albidene,
 What thing hir cuming suld bimene.
 And al þe iews sone did scho call
 160 To cum into þaire comun hall,
 Þe sertayn suth hir forto lere
 Of thinges þat scho wold enquire ;
 Here-fore þe iews had mekil dout,
 164 Þai gedird togeder in grete rout,
 And priuely þai ask þis thing,
 What was þe caus of þe quenes cuming.
 And sum, als þai had herd of hir,
 168 Said scho come for þe cros to spir,
 Waron crist vnto dede was broght,
 And ilkone said þai knew it noght ;
 So was pore ane þat hiyght Iudas,
 172 Þat grete mayster omang þam was ;

Unto
Constantine
it was told
how the Jews
had hidden
the Cross.

Constantine
tells his
mother
Helena that
he would like
to find the
Cross upon
which Christ
had suffered.

Helena
determines
to discover it,

and goes to
Jerusalem.

When the
Jews heard
of her coming
they were in
great fear
and dread.

Helena calls
them into
their common
hall, and says
there are
certain things
which she
wishes to
know.
The Jews
take counsel
together as to
what the
questions
might be.

Some said
that she had
come to
enquire about
the Cross of
Christ, but
they said
they knew
nothing of it.

Judas tells
the Jews
what Simeon
his father had
told him on
his death-bed.

"If any one
enquires after
the Cross, do
not disclose
where it is to
be found,
unless it be

[leaf 150,
back, col. 2.]
to save thy
life.'

He told me
where the
Cross was
commonly
reported to
be hid."

Hereupon
the Jews
came before
Helena,

who
threatened to
put them
to death
unless they
made known
to her where
the Cross was
hid.
To show
them that
she was in
earnest she
caused a fire
to be made.

Saint simyon sun for suth was he,
And Simyon was sun of zaché.
Pis Iudas said, "sumdele I mene
Of thinges þat here bifore has bene; 176
Simyon, my fader, als 3e sall here,
Told vnto me on þis manere :—
When he wist wele sune forto dy
'Sun,' he said, 'herkin me in hy, 180
A counsail sall I tel to þe,
þe whilk I will you hald priué;
If it bifall, sun, in þi liue
þat any spir, opir man or wiue, 184
Or efter þe cros will þe ass,
þat ihesu crist on hanged was,
Or þai þarfore do þe to dede,
Tell þam vnto swilk a stede, 188
þat now es waste *and* al vnkid,
For þore I wote wele was it hid;
And if þou may þi ded escheu,
þan wald I þat no man it kneu.' 192
þus tald he to me in what stede
þai groue þe rode bi comun rede,
Bot if we any oþer wise mai do,
I rede we tel noman þarto." 196
þan had þai meruail in þaire mode
For þai herd neuer are of þe rode;
þan come þai furth, ilkone bidene,
In comun hall bifor þe quene. 200
Sone on þis wise scho said þam to—
"Dose swith and chese one of þir two,
Whethir 3ow es leuir to suffer dede,
Or els to tel me in þis stede 204
Whore cristes cros in erth es hid,
And bot 3e do, als I 3ow bid,
Ilkone 3e sall be brint þis day."
And sone a fire scho did puruay, 208

- And when þai saw þe fyr on brede,
 In þaire hertis þan had þai drede :
 Vnto þe quene al gun þai cry,
 212 "Lady, of vs here haue mercy,
 For we wote no thing how it was ;
 If any wote þan wote Iudas,
 For he was ane old prophet sun,
 216 Þe laws wele better mai he cun ;
 His elders war of þe alde state,
 And of þaire werkes sumdel he wate."
 Þan lete scho al þo oþer go,
 220 And Iudas toke hir vnto ;
 And for he wald tell no resoun,
 He was done in depe dungeoun,
 And þore he lay in mirknes grete,
 224 Seuynd dayes, with-uten drink or mete.
 For hunger he cried on þe seuynd day,
 "Sawe me and I sall yow say
 Where ȝe sall fynd þe rude tre,
 228 Als my fader tolde vnto me ;
 Vnto me es þis mater dym,
 Bot sum knawing I haue by him."
 Fro prisun þan was Iudas tone,
 232 And furth went with þam ilkone
 Vnto þe mount of Caluary ;
 Þam folowd ful grete company.
 And when þai come where þai wald be,
 236 þan Iudas knelid down on his kne,
 He said, "lord, þat all has in waldē,
 If tales be trew þat men has talde,
 If þou be he þis werld bigan,
 240 And verrayli es both god *and* man,
 And of a maiden in erth was born,
 Als sere prophetis haue said biforn,
 Send us sum takingen of þi grace,
 244 To find þe rude tre in þis place,

This frightens
the Jews, who

declare they
know nothing
of the Cross,

but that one
Iudas knows
all about it.

Helena takes
Iudas and
lets the
others go.
Because
Iudas was
obstinate she
cast him into
a mirk
dungeon,
where he
remained
seven days
without food.
On the
seventh day
he declares
his
willingness
to disclose
where the
Cross is hid.

[leaf 151,
col. 1.]

Forth Iudas
goes to
Calvary,
followed by
a great
company.
When he
came where
he wished
to be, he
knelt down
and prayed
God to send
some token of
the Cross.

As soon as
Judas had
done praying
the hill above
began to
quake, a
great smoke
arose, and
gave forth a
sweet smell.

Then Judas
cried aloud,
"Of a truth,
Lord Christ,
thou art the
Saviour of
the world,
who was
born of the
chaste
maiden ;
unto Thy
law I will
betake me,
and for ever
forsake the
Jew's law."

Then they
made Judas
a Christian,
and changed
his name to
Quiriak. He
afterwards
became a
bishop.
They noted
where the
smell came
from, and
grubbed
about the
place until
they found
three crosses.

Then Quiriak
prayed God
to send them
the nails,

[leaf 151,
col. 2.]

Wharon þi self wald suffer dede,
If it be hid here in þis stede."
Als Iudas þus gun his prayers make,
Þe hill obouen bigan to quake, 248
And þarof rase a ful grete reke,
Bot þat was ful wele smelland smeke ;
Ful mekil mirth was þam omell,
Fo[r] neuer man feld swetter smell ; 252
Þan Iudas fast bigan to cry,
And he said ful stedfastly,
In veritate, christe, tu es redemptor mundi,
"In suthfastnes, lord criste, I trow, 256
Þe sauoure of þis werld es þow,
Þat born was of þe mayden chaste,
And sall be euer of mightes maste ;
Vnto þi law I wil me take, 260
And þe Ieus law euer I forsake."
Þan cristen man þai gan him mak
And turned his name to Quiriak,
Sethin was he Bisschop in hali kirk, 264
And hali werkis oft gun he wirk.
Þai biheld whore þe smel come out,
And fast grubed þai þore about ;
So depe þai grubbed *and* so fast, 268
Thre crosses fand þai at þe last ;
Ane of crist both large and lang,
And oper two þat theues on hang,
Bot þore was noman þat knew 272
Whilk was þe cros of ihesu.
Þan Quiriak prayd, with hert and hend,
Þat god suld þam þe nailes send
Þat nayled crist þe rude vnto ; 276
And sune when he had prayed so
Thre nayles aperd vnto þare sight,
In þe erth schineand ful bright ;
Þai toke thre nayles *and* crosses thre 280

- And bare þam to þe richie ceté ;
 Ful mikel folk come þam ogayne
 And of þare fare þai war ful fayne ;
 284 And on a bere þore gun men bring
 A ded bodi vnto þe beryiing.
 Quiriak bad þam þat it bare
 Set doune þe bere omang þam þare,
 288 So forto proue þare, or þai pas,
 Whilk of þa crosses cristes was ;
 Quiriak fast vnto god prayd
 And ane cros to þe cors he layd,
 292 And sethin ane oper he laid þatill,
 Bot ȝit euer lay þe bodi styll ;
 Þe thrid cros þan he toke forþi
 And layd it vnto þe ded body,
 296 And als sune als it neghed nere
 Þe cors rase up, both hale and fere ;
 And al þe folk þat saw þat sight
 Loued god, with al þaire might ;
 300 And so þai past into þe toun,
 With a fful fayre processioune ;
 Al loued þai god, with ioyful mode,
 And saynt elyn scho bare þe rode ;
 304 Þan sone omang þam herd þai ȝell
 A ful grete dyn of deuils of hell ;
 Þai cried, "allas and wayloway,
 For dole what sal we do þis day ;
 308 Þe tre es funden whilk we suppose
 Sall ger vs all oure pouwer lose,
 For we haue power in no place,
 Whore men on þam þat takin mase ;
 312 Now mun oure power fro us pas,
 Wo wurth þe while it funden was !
 For fro þat figure bihoues vs fle
 So with man-kind ouercumen er we ;
 316 It puttes oway all oure powere,

and forthwith
 there
 appeared
 three nails
 shining in
 the earth.
 Joyfully they
 return to
 the city.
 They meet
 men bringing
 a corpse upon
 a bier.
 Quiriak bids
 them set the
 bier down.

Then he laid
 each cross
 upon the
 dead body.

When the
 third cross
 touched the
 corpse it rose
 up whole
 and sound.

Forthwith
 they passed
 into the town
 with great
 procession,
 and St.
 Helena bore
 the Cross.

But a great
 yell and din
 of devils was
 heard among
 them crying
 " Allas and
 welladay,
 what shall
 we do this
 day, since the
 Cross is found
 and deprives
 us of all
 power in this
 place ?

Woe worth
 the time it
 was found !

But we care
not for all the
crosses men
can make,
provided we
can make
them commit
deadly sin."

[leaf 151,
back, col. 1.]
"Thou
wicked devil,"
said Quiriac,
"wend thy
way into the
deepest hole
of hell,
evermore in
dolet to dwell."

Then the
fiends
vanished
with a
hideous cry.

Queen Helena
made a silver
case, adorned
with gold
and gems,
and enclosed
therein the
Holy Cross.

She built a
church on the
Mount of
Calvary, and
put the Cross
therein.
Men came
from all
quarters to
honour the
Cross, and
many marvels
were wrought
by it.

So þat we mai noght negh it nere,
Bot-if we may with any gyn
Mak þam to do dedly syn ;
Pan with þam wil I wun and wake, 320
For all þe crosses þat þai can make,
Bot I may neuer no man spill
With syn, bot-if þam seluin will ;
Asay I sall, with sere sutelté, 324
To ger men syn and serue me."
Quiriak said þan to þe fende
"Þou wikked deuil þi way þou wende,
Vnto þe deeppest hole of hell, 328
Euermore in dole to dwell ;
For funden es now þe haly tre
Þat fellis þi pride *and* þi pousté."
Þe fendes þan with hidose cry 332
Vanist fro þam ful sudanly ;
Pan went þai furth with meri mode
Vnto paire temple þai bare þe rude.
Pan þe nobil quene Eline 336
Gert mak a case of syluer fyne,
With gold and precius stones plenté,
And closid þarin þat haly tre ;
And on þe mount of caluary 340
Gert scho mak a kirk in hy,
And þore scho set þe haly tre
Of all men honord forto be ;
And sone when it was peder broght, 344
Fro sere sides men peder soght,
And ful grete grace was þore schewd,
And grete releue to lerd and leude ;
Thurgh cristen land so es it kend, 348
Þat fro þe fendes it mai us fend,
So þat þai may do us none ill,
Bot-if oure self assent þartill ;
For in world has he no powere, 352

Night ne day to negh us nere,
 If we his werkis will forsake,
 And cristes cros opon vs make.
 356 God grante us grace so to honoure
 Þe cros þat bare oure sauoure,
 Þat we may to þat blis be broght,
 Whilk crist with his blode to us boght.

The Cross
 may defend
 us from the
 devil, if we
 keep ourselves
 free from sin.
 Let us ever
 honour the
 Cross, so that
 we may be
 brought to
 that bliss
 which Christ
 purchased
 with his
 blood.

V.

THE UPLIFTING OF THE HOLY ROOD.

For the confirming of our faith, and to the glory of our Lord, we honour with songs of praise two days in the year on account of the Holy Rood, (ever) since it was discovered.

The Jewish folk hid it (the cross) with evil intention. They would not that this treasure (the cross) should become a comfort to men. But the blessed Helena afterwards discovered it there, through the revelation of Christ, as He marvellously had manifested it; and she divided the rood as the Lord had instructed her, and left one portion in that same city in which Christ had suffered, as the writings inform us, enclosed in silver; and she went home afterwards with the other portion of the precious tree to her dear son, in order to strengthen his faith.

Now we celebrate the day on which it (the cross) was found in honor of our Saviour, who would suffer on it. It is after Easter in the year's course; and we observe in harvest time with holy ministrations a second festival—that on which it (the cross) was brought again to Jerusalem, as we shall hereafter relate. It happened, unfortunately, as very often it still does, that the heathen nations invaded the land, and an impious king called Cosdrue came with a great army to the Holy Rood where Helena had placed it, in the aforesaid Jerusalem. Impiously bold, he harrowed then the land, and took the Holy Rood home to his own country. He was so uplifted and so wicked a ruler, that he would be God; and wrought then of silver a high steeple in the form of stone-work, and with shining gems surrounded all the house, and in the

V.

[PÆRE HALGAN RODE UPAHEFEDNYS *.]

WE WURÐIAD MID LOF-SANGUM FOR URES GE-
LEAFAN trymminge twegen dagas on gearu drihtne to
wurðmynte for pære halgan rode siððan heo afunden wæs.

[Cotton MS.
Julius E vii,
leaf 155,
back.]

Þa iudeiscan hi behyddon mid hetelicum geðance. noldon ꝥ
se maðm wurde mannum to frofre. ac seo eadige helena. hi eft
þær afunde þurh cristes onwrigennesse swa swa he mid wund-
rum geswutelode. ⁊ to-dælde þa rode swa swa drihten hire
gewissode. ⁊ forlet þa ænne dæl on pære ylcan byrig. þe crist on
þrowode. swa swa us cypað gewritu. mid seolfre bewunden. ⁊
wende ham siððan mid þam oprum dæle pæs deorwurpan
treowes to hire leofan sunu his geleafan to getrymmenne.

The Jews hid
the Cross,
but Helena
found it.

She took
home one
portion of
the precious
tree.

Nu freolsige we þone dæg þe heo on afunden wæs. þam
hælende to wurðmynte þe wolde on hire þrowian. se bið ofer
eastrum. on ymbryne pæs geares. ⁊ we healdað on hærfest mid
halgum penungum operne freols-dæg on þam þe heo geferod wæs
eft to hierusalem swa swa we her æfter secgað. Hit gewearð
for yfelnysse swa swa for oft git bið. ꝥ þa hæðenan leoda ꝥ land
gehergoden. ⁊ sum arleas cynineg cosdrue gehaten com mid
micclum here to pære halgan rode. þær helena hi gesette on
pære foresædan hierusalem. gehergode þa ꝥ land. ⁊ þa halgan
rode genam ham to his earde. arleaslice dyrstig. He wæs swa
up-ahafen. ⁊ swa arleas brega. ꝥ he wolde beon god. ⁊ worhte
þa of seolfre ænne heahne stypel. on stanweorces gelicnyse. ⁊

Two days are
celebrated in
honour of the
Cross.

Cosdrue
invaded
Jerusalem,
and took
away the
Holy Rood.

* The title in the MS. is 'XVIII. KL OCTOBRIS. EXALTATIO Sancte CRUCIS.'

upper-story he wrought his throne all of red gold ; and wonderfully drew out water by means of pipes, for he would cause rains, as if he himself were God. But he was nevertheless very foolish, for the rain might not be of service to any one. He laboured then still more to manifest his power, and bade the earth to be delved secretly with craft, so that horses ran constantly about the house through the secret trenches, dinning with their feet, for he would work thunder. Nevertheless was he witless.

He sat then in the house as High God, and placed the Holy Rood beside his throne, as it were for a companion in his impiety. He then sat there from that time forth, and to his son he assigned all his kingdom. But Christ destroyed him. An emperor there was in those days, named Eraclius, a Christian, of mature age, and undaunted in war ; and he adorned his belief with good works, and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor Eraclius, for he desired to win his kingdom in battle. Then it was settled between them both, that they two should boldly go to single combat on the bridge of the river, and he who should get the victory should wield the kingdom, without the loss of the men who had come with them. Then they all said that if any man would assist either of them, forthwith he should be seized and with crippled limbs should be cast into the river.

They then went both on the bridge together, and the believing (faithful) emperor killed the enemy of God, Cosdrue's son, and he afterwards wielded all his kingdom, and rode to Cosdrue. Then all the army joyfully submitted to Eraclius, and he received them and brought them to baptism. And no one would make known to Cosdrue the battle (which had lately taken place), because he was hateful to all his people.

Then Eraclius went up to the steep upper-floor, and quickly said to the impious Cosdrue these words : "Life I will grant thee if thou wilt forthwith believe now on the Saviour Christ, and wilt promise that thou wilt be baptized, and I will be thy friend, and I will let thee have this land in thy possession ; if thou then dost otherwise thou shalt be put to death."

Then would not Cosdrue believe on Christ, and Eraclius forthwith drew out his sword and beheaded him, and commanded him to be buried. He took his younger son, a boy of ten years old, and baptized him, and

mid *scinendum gymmum besette eall þ hus. 7 on þære upflora eall mid readum golde his cynestol geworhte. 7 wundorlice mid þeotum wæter ut-ateah wolde renas wyrcean. swylce he sylf god wære. ac he wæs ful dysig forþan þe se rén ne mihte nane-gum¹ fremian. He swanc þa git swiðor wolde geswutelian his mihte. 7 het delfan þa eorðan digellice mid cræfte. swa þ hors urnon embe þ hus gelome þurh þa digelan dica dynigende mid fotum wolde þunor wyrcean gewitleas swa ðeah.

* [leaf 156.]
Cosdrue tries
to be like
God,

¹ [MS.
manegum.]
and imitates
miracles.

He sæt þa on þam huse. swa swa healic god. 7 gesette þa halgan rode to his heahsetle up swilce him to geferan on his fracodnysse. He sæt ða þær swa forð. 7 his suna betæhte ealne his cynedom. ac crist hine fordyde. Sum casere wæs on þam dagum cristen. 7 gelyfed. eraclius gehaten. unearh on gefeohtum. 7 he his geleafan geglengde mid godum weorcum. 7 godes þeowas wurpode mid wel-willendum mode.

Eraclius lived
at this time.
He was a
true
Christian.

Ða com þæs cosdruan sunu togeanes ðam casere. wolde mid gefeohte gewinnan his rice. Ða gewearð him bam. þ hi bealdlice twegen to anwige eodon on þære éá bryce. 7 seðe sige gewunne weolde þæs rices butan þæra manna lyre þe him mid comon. Hi þa ealle gecwædon þ gif ænig man wolde heora oðrum fylstan. þ man hine sona gefenge. 7 foredum sceancum into þære éá wurpe.

He came
against
Cosdrue's
son,

Hi eodon þa begen on þære brice togædere. 7 se geleaffulla casere alede þone godes feond cosdruas sunu. 7 he siððan geweold ealles his rices. 7 ráð him *to cosdrue. þa beah eall se here bliðe-lice to eraclio. 7 he hi underfeng. 7 to fulluhte gebigde. 7 nan man nolde cyþan cosdrue þ gewinn. forðan þe he wæs andsæte eallum his leodum.

and defeated
him.

* [leaf 156,
back.]

Eraclius þa astah to þære sticolan upflora. 7 cwæð to þam arleasan ardlice þas word. Lifes ic þe geann. gif þu anrædlice gelyfst nu on hælend crist. 7 cwyðst þ þu wille to fulluhte gebugan. 7 ic þin freond beo. 7 ic þe læte habban þis land to gewealde. gif þu þonne elles dest. þu scealt deaþe sweltan.

Þa nolde se cosdrue on crist gelyfan. 7 eraclyus sona his swurd ateah. 7 hine beheafðode. 7 het bebyrgan. 7 nam his gingran sunu siððan to fulluhte tyn wintra cnapa. 7 him cynedom forgeaf.

Eraclius slew
the unbeliev-
ing Cosdrue.

gave up to him the kingdom, and then delivered to his (own) army the high steeple, with all the silver; but he himself took the gold and gems into God's church. Then he carried the rood, with a procession of the people, again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last to the aforesaid city; and the emperor sat on a royal horse, as was most pleasing to him. But when he would enter (the city) then was the gate closed, so that the stones fell suddenly together, and so it was wrought into a wall.

Then were they terrified on account of that wonderful token, and forthwith looked sorrowfully to heaven, and saw our Lord's precious cross shining there; and God's angel bore it above the gate and thus said:

"When that the heavenly king, Christ Himself, entered in through this same gate to His own passion, He was not clothed with purple, nor adorned with royal crown, nor rode He through this stone gate on a steed, but on the back of an ass He meekly rode as an example to men, that they should shun pride." And after these words the angel went up. Lo! then the emperor quickly alighted, thanking God for the lesson; and he took off his purple and his girdle of pall. Then he went with naked feet and took the rood, praising God with shedding of tears.

Then befell a divine miracle to the stone-work. When the emperor came with meekness to them, then the stones parted and the gate opened itself. There was also another marvel, so that a winsome (delightful) odor steamed on the holy cross, when it was on its way home, through the land and filled the air; and the people rejoiced on account of this, being filled with the odor.

No perfume could give out so delightful a smell. And then the emperor exclaimed with joy: "O thou marvellous rood on which Christ would suffer and quench our sins with His precious blood! O thou rood shining more than the bright stars of middle earth! Greatly art thou to be loved, O holy and winsome tree; thou wert worthy to bear the prize of all middle earth! Be mindful of this assembly which is here gathered together for the honour of God!"

Then the emperor exalted the Holy Rood in that same place in which it stood at first, before the impious king, Cosdrue, took it therefrom. On that day the true Saviour marvellously manifested His power through the illustrious cross, so that a dead man arose on that day, and four bedridden

betæhte ða his here þone heagan stypel. mid eallum þam seolfre. 7 he sylf genam þ gold. 7 þa gymmas. into godes cyrcan. Ferode ða þa rode mid þæs folces meniu ongean to hierusalem georne mid blisse.

Erasmus carries the Cross back to Jerusalem.

Hi comon þa sænextan caffice ridende to þære foressædan byrig. 7 sæt se casere on kynelicum horse swa him gecwemast wæs. ac þa þa he inn wolde. þa wearþ þ geat belocen. swa þ þa stanas feollon færllice togædere. 7 wearþ geworht to anum wealle swa.

Hi wurdon þa afyrhte. for þam færlican tacne. 7 beheoldon sarige sona to heofonum. 7 gesawon drihtnes rode deorwurðlice þær scinan. 7 godes engel hi bær bufan þam geate 7 cwæð.

A wonderful token appears to him.

Þa þa se heofonlica cyning crist sylf inferde þurh þis ylce get to his agenre þrowunge. næs he mid purpuran gescryd. ne mid cynehelme geglenged. *ne he on steda ne rād. þurh þis stæne geat. ac on assan hricge he rād eadmodlice mannum to bysne. þ hi modignyssa onscunior. 7 æfter ðysum wordum gewende se engel up. Hwæt ða se casere caffice lihte þancigende gode þære wissunge. 7 dyde of his purpuran. 7 his pellenan gyrlan. eode þa mid nacodum fotum. 7 genam þa rode mid agotenum tearum god wurpigende.

* [Isaiah 53.]

Wearð þa godes wundor on þam weorc-stanum þa ða se casere com mid eadmodnyssa to. þa toedon ða stanas. 7 geopenode þ get. Wæs eac oþer wundor swa þ wynsum bræð. stemde on þære halgan rode þa þa heo hamwerd wæs. geond þ land. 7 þa lyfte afylde. 7 þ folc þæs fægnode. afylde mid þam bræðe.

Erasmus enters the city with befitting humility. A winsome odor steams from the Cross.

Ne mihte nan wyrt-bræð swa wynsumlice steman. 7 se casere þa clypode mid blysse. Eala þu wundorlice rôd. on þære ðe crist wolde þrowian. 7 ure wita adwescan mid his deorwurþan blode. Eala þu scinende rôd swiþor þonne tungla mære on middan-earde micclum to lufigenne. halig treow. 7 wynsum. þe wurpe wære to berenne ealles middan-eardes wurp. gemunde þisne heap. þe her gegaderod is gode to wurðmynte.

The Emperor's address to the Cross.

Þa ahof se casere þa halgan rode up on þære ylcan stowe. þe heo on stod sæt fruman. ær þan þe se arleasa cynincg cosdrue hi gename. On ðam dæge geswutelode se soðfæsta hælend wundorlice mihte. þurh his þa mæran rode. swa þ an dead man aras

The exaltation of the Rood.

ones were there wonderfully healed, and ten lepers from their lingering disease, and many maniacs regained their senses. And many sick ones were healed of various diseases at the Holy Rood for the honour of Christ. And the emperor afterwards performed many good deeds there, and endowed God's churches with lands and sustenance, and restored God's praise. He went then to his royal seat to Constantinople, with great faith meditating upon God's greatness. Now is the day called in Christian books *Exaltatio Sanctæ Crucis*, that is in English speech, Uplifting of the Holy Rood, because that it was exalted with great honour on the foresaid day to the honour of the Lord.

It is nevertheless to be noticed that it (the cross) is widely distributed, by means of frequent sections, to every land. But the spiritual token (signification) is with God ever incorruptible, though the tree be cut in pieces. The heavenly sign of the Holy Rood is our banner against the fierce devil, when we bless ourselves boldly through God with the sign of the cross and with right belief.

Though a man waver wonderfully with his hand, nevertheless it is not a blessing except he make the sign of the holy cross, and forthwith the fierce fiend will be terrified on account of the victorious token. With three fingers must a man make the sign and bless himself for the Holy Trinity, which is a glory-ruling God. Sometimes priests say that Christ's betrayer (traitor), the impious Judas, shall not hereafter be condemned in the great day (of doom) to the deep hell, and they say that he may excuse himself to Christ, as if he of necessity committed that treachery against Him. But against that we say that Christ's word is not false. He said concerning Judas, that it were better for him that he were not born, than that he should be His betrayer. Neither the Jews nor that secret traitor were compelled by God to that horrible intention, but when that Christ, who seeth all things, saw their evil will, He then turned it to good, so that their wickedness became to us for salvation. Each man who does evil with evil intention is guilty before God, though he may benefit some, and each man who does good with good will, hath his reward of God, though he may do harm to some by it, because the righteous judge giveth to each the reward according as he himself might determine (will) and his will might dictate to him. Now are the Jews and the shameless

on þam dæge sona. 7 feower bedrydan þær wurdon wundorlice gehælede. 7 tyn lic-þroweras. fram heora langsumum broce. 7 fela *wode menn heora gewit underfengon. 7 manega untrume fram myslicum copum þær wurdon gehælede. æt þære halgan rode. criste to wurðmynte. 7 se casere siððan fela goda gedýde þær. 7 godes cyrcan gegodode. mid landum. 7 bigleofum. 7 godes lof geedniwode. Ferde ða to his cynestole to constantinopolim mid micclum geleafan godes mærcða smeagende. Nu is se dæg gecwæden on cristenum bocum. *Exaltatio Sancte crucis*. þ is on engliscre spræce upahefednys þære halgan rode. forþan þe heo wæs ahafen mid healicum wurðmynte on þam foressædan dæge. drihtne to lofe.

* [leaf 157, back.]

Erasmus returns to Constantinople after celebrating the "Uplifting of the Holy Rood."

Is swa þeah to witenne þ heo is wide todæled. mid gelomlicum ofcyrfum to lande gehwilcum. ac seo gastlice getacnung is mid gode æfre á unbrosnigendlic. þeah þe se beam heo to-coruen. þ heofonlice tacn þære halgan rode is ure gūðfana wip þone gramlican deofol. þonne we us bletsiað gebylde þurh god mid þære rode tacne. 7 mid rihtum geleafan.

The Holy Rood is our banner against the devil.

Þeah þe man wafige wundorlice mid handa ne bið hit þeah bletsung buta he wyrce tacn þære halgan rode. 7 se reða feond biþ sona afyrht for ðam sige-fæstan tacne. Mid prym fingrum man sceall senian. 7 bletsian. for þære halgan þrynnysse. þe is prim-wealdend god. Hwilon cweþað preostas. þæt cristes læwa iudas se arleasa eft ne wurðe forðmed on þam micclan dæge. to þam deopan helle. 7 cweþað þ he mage wið crist hine betellan. swilce he neadunge gefremode þ facn wið hine. Ac we cweðað þær togeanes. þ cristes word ne bið leas. he cwæð be þan iudan. þ him wære betere þ *he geboren nære þonne he his læwe wære. Næron þa iudeiscan ne se dyrna læwe þurh god geneadode. to ðam gramlican geþeahhte. ac þa þa crist geseah. se þe gesihð ealle þing heora yfelan willan. þa awende þe hit to gode. swa þ heora yfelnyss us becom to hæle. Ælc man þe yfel deþ mid yfelum willan. is scyldig wið god. þeah þe hit sumum fremige. 7 ælc man þe god deð mid godum willan hæfð his mede æt gode. þeah þe hit hearmige sumum. for þan þe se rihtwisa dema deð ælcum þa mede. be þam þe he sylf wolde. 7 his willa him dihte.

How the sign of the Cross should be made.

* [leaf 158.]

Judas and the Jews will be punished for their treatment of Christ.

traitor (Judas), who plotted against Him, guilty of Christ's death (though that it became to us for everlasting redemption), and none of them shall ever come to Christ's kingdom unless they repent them of their sin and turn to Christ. The Saviour is so merciful, that He would have mercy upon His own murderers if they would turn and pray for His mercy, as many of them did, as for instance the centurion who wickedly pierced Him (Christ) in His holy side, and afterwards turned to Him. The centurion was named Longinus. He saw then how suddenly the sun became dark from midday until noon, and all middle earth trembled, and rocks burst asunder; then he turned to Christ, smiting his breast, saying loudly, *Vere Filius Dei est hic*—Truly this (man) is the Son of God. He then renounced his employment, and proceeded to the apostles, and was by them instructed in the faith, and with baptism was washed from his former deeds.

Then he distributed all his goods in alms, and lived in purity as Christ's own servant (thain) in great abstinence, and preached to the heathen the true faith and forgiveness of sins, and put down idolatry, and performed miracles in God's name, until a cruel judge put him to death with great torments.

But he wrought many marvels before the judge, amid the torments, and blinded the judge through the power of God, that men might know how merciful the Saviour is who had magnified him so. Then was he beheaded for the sake of the Saviour, whom he had before cruelly wounded on the cross, and he (now) dwells eternally in glory with Him. The heathen judge who put him to death was named Octavius. But he came afterwards to the place where he was slain, and sought his body, praying for forgiveness, with weeping and lamentation. Then forthwith he saw with sound eyes, being enlightened by the same who had before made him blind. Then the judge sumptuously buried the body of Longinus, and believed on Christ, ever glorifying God until he departed this life. Glory and praise be to the benevolent God, who reigneth ever eternally. Amen.

Nu synd þa iudeiscan. 7 se sceamlease læwa cristes deaðes scyldige. þe syrwdon be him. þeah þe hit us become to ecere alysdnysse. 7 heora nan ne becymð to cristes rice næfre. butan þam þe hit gebettan. 7 gebugan to ciste. Swa milde is se hælend ꝥ he miltsian wolde his agenum slagum gif hi gecyrran woldon. 7 biddan his miltsunge. swa swa heora mænig dyde. swa swa se hundredes ealdor. þe hine hetelice stang on his halgan sidan. 7 siððan him beah to. se hundredes ealdor hatte longinus. He geseah ða sona hu seo sunne apystrode. fram mid-dæge oð non. 7 eall middan-eard bifode. 7 stanas toburston. þa beah he to ciste sleande his breost. 7 secgende hlude. *Uere. filius dei est hic.* Soþlice þæs is godes sunu. He forlet ða his folgoð. 7 ferde to þam apostolum. 7 wearð gelæred to geleafan þurh hi. 7 mid fulluhte apwagen fram his fyrlenum dædum.

None of them shall come to Christ's kingdom unless they repent.

Longinus pierced Christ's side.

He dælde þa his eahta ealle on ælmyssan. 7 on clænnysse leofode. swa swa cristes *ðegen. on mycelre forhæfednysse. 7 þam hæpenum bodade þone soþan geleafan. 7 synne forgifennysse. 7 towearp deofolgild. 7 wundra gefremode on godes naman. oð ꝥ sum gramlic dema hine gemartyrode mid micclum witum.

Hereafterwards believed in * [leaf 158, back.] Christ, and died a martyr.

Ac he worhte fela wundra ætforan þam deman. betwux þam tintregum. 7 ablende þone deman þurh godes mihte. ꝥ menn mihton tocnawon hu mildheort se hælend is. þe hine mersode swa. He wearð þa beheafod for ðæs hælendes naman. þone þe he ær gewundode wælhreowlice on rode. 7 wunað on ecnysse on wuldre mid him. Octavius hatte se hæpena dema þe hine acwealde. ac he com siððan þær he ofslagen wæs. 7 gesohte his lic biddende forgifennysse mid wope 7 heofunge. Þa geseah he sona gesundfullum eagum. þurh þone ylcan onliht þe hine ær ablende. 7 se dema þa deorwurðlice bebyrigde longines lichaman. 7 gelyfde on crist æfre wuldrigende god. oð ꝥ he gewât of life. Sy wuldor 7 lof þam wel-willendan gode. seðe æfre rixað on ecnysse. A M E N.

He was beheaded by Octavius.

Octavius was afterwards converted.

HOW þE HALI CROS WAS FUNDIN. BE SEINT
ELAINE*.

**For 200 years
it lay hidden.**

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- a duȝti wife, þat hiȝt Eline,
 was moder of king costantine,
 ho fande hit, qua-sum wil wite hit now,
 32 herkin *and* I sal tel hit ȝou.

Helena
 found it.

- A**ls in stori. I. red *and* fande,
 quen costantine was liuande
 of rome þen was he emperour,
 36 againe heþin folk stiþe in stoure;
 be-tid a tide þat heþin lede
 come him batail for to bede;
 sa mikil folk þai wiþ ham led
 40 þat costantine was sare a-dred.
 þai come tille him þat ilk niȝt
 atte þai sulde on þe morne fiȝt.

Constantine
 is about to
 fight a battle
 with heathen
 folk.

- ¶ A man þat selcoup faire was graide
 44 come to þe kinge *and* þus he saide:—
 “costantine loke vp *and* se
 til heiuen-ward *and* conforte þe.”

[fol. 89.]

- he lokid vp *and* in þat siȝt,
 48 he sagħ [þar] cristis crosse ful briȝt;
 a titel sagħ he þar-on lye,
 “here-in þou salle haue victorie.”

In the night
 he sees a
 divine
 manifestation
 of the Cross.

- þen did þe kinge make [of] a neyuen¹
 52 suche a cros as he sagħ in heyuen²;
and vp in traup he ras stedefast
and brapeli on his faas he brast,
and did þat cros be-for him lede

¹ read *an
 euen*,
² read *heuen*.

- 56 *and* felled down þat cursid lede;
 þai felle, þai fled þa wiþer-wine,
 þe victorie has kinge costantine
 þorou þe croice *and* cristis miȝt,
 60 *and* þorou þaire stedfast traup in [d]riȝt.

By this token
 he gains the
 victory over
 his enemies.

- Þ**en sende þe king constantine
 sandis til his moder eline
 for to do seche, wiþ-uten hone,
 64 þe cros þat criste on was done,

He sends his
 mother to
 look for the
 Cross.

Benciras and
Ansiers were
her
messengers.

to finde þat hali tree sum·quare
and make a kirke be raisid þare.
benciras and ansiers,
þer twa men was messagers, 68
þai ware sende to þe quene fra rome;
bot herkenis how þai gauē dome.

The story of
the good
goldsmith,
who owed a
Jew a sum of
money, and
who was to
forfeit its
weight in
flesh if he did
not pay the
debt when
due.

¶ þis lauedi had þen hir wip
a cristen man, was gode goldsmip, 72
quat þing þat ho him of walde mouþ[e]
atte hir deuise make he coupe,
bot pouer he was of litil aȝt.
and to a iew mikil he aȝt 76

a soumme of money for to amount,
and askid him ful harde a-count;
þe couenand was made ful harde
and saide he made him suche forwarde, 80

if he his money muȝt noȝt gett,
þat he sulde ȝilde him for his dett
þat ilk weȝt at þer was lesse
he sulde ȝilde of his awen flessē. 84

The debt was
not paid, and
the Jew
demands the
penalty.

þe dai Is past, þe dette vn-quit,
þe bodi be-houis be-leue for hit.

¶ þe cristen dred ful sare þe pine,
bot þe iew walde neuer fine. 88

baȝ to þe quenis court þai come,
þe iew prali bad gif him dome.
sharp grundin knife in hande he bare,

¹ MS. has
few altered to
cristen.

þe cristen¹ stode nakid be-for him þare; 92
þai walde for money had him boȝt,
bot grante of þe iew gatte þai noȝt;
of raunsoun na mare þen a risshe
walde he take bot of his flesshe. 96

Benciras and
Ansiers try
the case.

¶ Saide benciras and ansiers :—
“þou sal haue broȝer al þi fers,
þe quene has biddin vs to deme
And al þat resoun is to queme, 100

- say vs how þou wil him diȝt
and we salþe giue þe dome ful riȝt.”
- ¶ “how,” saide þe iew, “bot be my lay,
 104 þat werst þat euer I. can or may,
 his eien first putt out I. sal
and his hende smite of wiþ-al;
 tonge *and* neise wil I. noȝt saue,
 108 til atte I al my couenande haue.”
- ¶ þe messagers him gaf ansquare
 “þen semis hit noȝt þou wil him spare,
 take þou þe flesshe we deme þe,
 112 squa atte þe blode mai sauid be;
 a drope of blode if atte þou tine
 we gif ȝou dome, þe wrange is þine;
 al if his flesshe was salde *and* boȝt
 116 his blode to selle neuer he þoȝt;
 þe fallis þe flesshe, we ar wele knawen,
 kepe him þe blode þat is his awen.”
- ¶ þen saide þat iew, “be saint driȝtine
 120 me þink þe wers part is mine;
 to take þe flesshe if I. assay
 þen þe blode wil ryn a-way;
 for-done ȝe haue me wiþ ȝour dome,
 124 *and* þat make ȝe remains of rome;
 maugrefe per-fore mote ȝe haue,
 alle þat suche a dome me gaue.”
- ¶ þenciras þen saide, “parfay
 128 alle has þis court herde þe missay,
 me *and* my felaw sir ansiere;
 þou has missaide riȝt foule here,
 we wil missay þe na wiȝt,
 132 bot ellis of þe we wil haue riȝt;
 þe lauedi, for ho did vs leue,
 ho bad vs riȝtli dome to giue,
and þe soþ we haue þe saide,
 136 per-fore þou dos vs now vpbraide.”

The Jew says
 that he shall
 first put out
 his debtor's
 eyes, then cut
 off his hands,
 next his
 tongue and
 nose.

The Judges
 tell him to
 take the flesh,
 but no drop
 of blood.

The Jew says
 that he is
 getting the
 worst of the
 bargain, for
 the blood
 must run
 away if he
 cuts the flesh.
 “A curse on
 you for your
 decision
 against me.”

The Judges
 answer that
 they are
 determined to
 do what is
 right.

[fol. 89 b.]

They
condemn the
Jew, and
declare his
goods to be
forfeited to
the queen.

The Jew then
offers to show
them where
the Cross is,
if they release
him from this
penalty.

He asks time
to make the
necessary
inquiries.

Helena tells
him that he
shall lose his
eyes if he
does not find
the place of
the Cross.

On the day
appointed he
came before
the queen,
and bids her
follow him
without
delay.

- ¶ þe lauedi bad, wip-outen lite,
iugement on him þai sulde giue tite,
for sicure was ho þan of site,
þat þe cristen man was quite. 140
- þe iew was dampned, so at þe quene
sulde al his catel haue be dene,
In hir merci his tonge to take,
þat in hir presence suche wordis spake. 144
- þe iew him þuȝt selcoup tene
atte þis dome at was sa kene,
and saide on hiȝt, atte al muȝt here,
“me ware leuer ȝou to lere 148
- quare liȝs ȝour lordis rode tree,
þen þus smartli dampned be.”
- ¶ “god wate frende,” þen saide eline,
“þou sal be quite of alle þi pine 152
- if þou wil do as I. þe bid,
to shew vs quere þat cros is hid.”
“lauedi,” he saide, “be my lay,
þe soþ ȝet can I. noȝt say; 156
- bot sette me a certaine day
þat wip my maistris speke I may,
I salle þe bringe tipande of hit,
þe quilk blepeli þou walde witt” 160
- ¶ “Gladli,” ho saide, “here I þe hiȝt
of a day respite *and* a niȝt;”
- ¶ saide elaine, “certis bot þou hit finde
of baþ pine eien þou sal be blinde.” 164
- ¶ þe iew him sped tawarde his tide,
ouer his day durst he noȝt bide;
na selcoup if he dred him sare,
he wiste þe quene walde him noȝt spare; 168
- til hir he went better sped,
and saide, “lauedi I. know my dede,
priuely be-houis vs fare,
and folowes me wip-outen mare.” 172

- þar-fore he went him sone in hy
 vn-to þe mount of caluary;
and oþer folk went wiþ þe quene,
 176 þidder þai went al bedene.
 ¶ sone quen þai þaire praier makid,
 þe erþ vnder ham hit shakid.
 þen saide þe iew þat al þis herde,
 180 "criste þou art sauour of þis werde!"
 his clapis he kest, al bot his serke,
 to make him nemil vn-to his werke;
 siþen he toke a spade in hande,
 184 lange he dalue, bot noȝt he fande;
 ¶ quen he riȝt depe had dellui[n] sare,
 mare þen xx. fote or mare,
 þai fande iij. crossis; an was þat ilke,
 188 bot wiste þai noȝt quilk was quilk,
 þe quilk muȝt be þe lordis tre,
and quilk muȝt þe theuis be:
 wiþ mikil ioȝ *and* mikil gle,
 192 to þe toun þai bare þa pre;
 þer ware þai done in *certaine* place,
 for to a-bide our lordis grace.
 A boutē midward of þe day *and* mare
 196 a dede man cors forþ þai bare;
 saint elaine made hir praier þare,
 so did al þe folk was þare,
 þat crist sulde ham takingen shaw
 200 his awen dere tree to knaw.
 on aȝer tree þe cors on rane,
 bot alwais lay hit stil as stane;
 ¶ þe þrid þai touchid wiþ his hide,
 204 *and* vp he rase wiþ-outen bide,
and spac wiþ a bliþ voyce,
and þus gatis he haild þe croice:—
 "god loke þe cros *precious* pingē,
 208 on þe hange þat heiest kinge;

He brought
the queen
and other folk
to Calvary.

The Jew, with
spade in hand,
set to work,
and after
digging
twenty feet
or more, he
found three
crosses.

They carried
the crosses to
the town
with great joy.

About mid-
day they
tested the
crosses by a
dead body.

As soon as
the corpse
touched the
Cross of
Christ, it rose
to life, and
addressed the
Cross.

- menskid wip his flesshe was pou,
 of alle trees maste of vertu ;
 he has þe halghed at mast con ken,
and þe salle mensk al cristen men." 212
- ¶ þis miracle sene wip mani man,
 þai bare hit to þe temple þan ;
 þe Iewes to þe baptim ran,
 þer was cristenend mani a man. 216
- quen þat cros was brozt in
 men muȝt se þinge is ȝet to myn,
 for þat tree þat hit of was shorne,
 as talde is in þis boke be-forne, 220
and al-wais in þat temple lay,
and ȝet was funden þer þat day ;
 hit ȝalde of hit sa squete a smel,
 how gode hit was can I. noȝt tel ; 224
 þe smelle ouer al þe temple spred,
and þer-wip amendid ilka sted ;
and bi þat smellinge muȝt man se
 hit was shorne of þat ilk tree. 228
- ¶ a iew þat mikil had herde *and* sene,
 he talde þe sop vn-to þe quene,
and saide, his eldris talde him be dene,
 quatkin a tree hit sulde haue bene ; 232
 quen ho had herde al his resoun,
 þen can ho make hir orisoun,
 þat god witering sulde sende hir sone,
 whar ho sulde þat cros done. 236
- ¶ our lorde hir sende an angel wise,
and bad hir dele hit in foure partise ;
 þe tane sulde in þe temple lende,
 to rome men sulde þe toþer sende, 240
 til alisaundre to bere þe prid,
 þe firþ to bere hir Seluin mid,
 to costentine with hir to wende,
and alsqua did. þat lauedi hende. 244

The Cross is
carried to the
Temple.

The tree, of
which the
Cross was
taken, was
still in the
Temple, and
gave out a
sweet smell,

by which its
connection
with the
Cross was
manifested.

[fol. 90.]

God bids the
queen divide
the Rood into
four parts.
One part was
to be left in
the Temple,
another part
was to go to
Rome, the
third to
Alexandria,
and the
fourth to
Rome.

- ¶ In foure pecis pai hit smate,
 of þe quiche got hit wate ;
 pai did riȝt with ij. as god ment,
 248 til rome *and* alisaundre ham sent ;
 þe þrid pai left in þat cité,
 as in stede of auctorité ;
 þe firþ led hir wiþ eline
 252 vn-to hir sone king costantine ;
 to mete hir ȝode mani baroun,
 wiþ grete *and* faire processoun ;
 wiþ-in þe kirke of saint sophie
 256 þer haue pai sette hit richelie ;
 was neuer ȝet na tree in lande
 sa riche ne sa faire shewande ;
 Men was wonte to come to se
 260 at ilke paskis þat hali tree.
 daies iiij. ham sette for stage
 þe emperour wiþ his baronage,
 ¶ a-pon þe day of mandee ;
 264 þe riche quene wiþ hir meyne,
 a-pon þe friday efterwarde¹,
 of pardoun for to serue hir part ;
 þe clergi on þe seterday,
 268 þat kepers ware of cristen lay ;
 wiþ-outen case þer daies þre
 þis cros was þen, *and* man mote se ;
 ¶ *and* hit was talde of mani man,
 272 at a licour þer-of ranne,
 þat wiþ betinge was bote of bale,
and sekenes diuers to make ham hale ;
 a vessel, þat hit ware noȝt tint,
 276 stode vnder þat licour for to hint,
 for to dele vn-to þe vnferre,
 to sende ouer al þe cuntree sere.
 ÞE grace of god is grete *and* gode,
 280 þat giuis vs ensauple of þe rode ;

The queen
divided the
Rood as she
was bidden.

She took a
portion of it
to Rome, and
placed it in
the "*Kirke of
St. Sophie.*"

The ceremony
connected
with the
finding of
the Cross
occupied
four days.

¹ MS. *after-
warde.*

A liquor ran
from the
Cross, and
healed many
sick folk.

Some of the
liquor was
caught in a
vessel, and
sent into
divers
countries.

Many men
only believe
what they
have seen.

ma miȝtes has our lorde wroȝt
þen ani man mai þink in þoȝt :
bot man of traup is squa vnſely,
þai traw noȝt bot þai ſe wiþ ey ; 284
and þat vnneþis wil þai traw,
wiþ-ou ten ſigne of grete vertu.

But ſince the
world has
been made,
miracles of
the Croſs have
appeared,
right and left,
in diuerſe
places.

me þink, if ȝe þe ſoþ haue ſoȝt,
þat ſyn þe werlde was firſt wroȝt, 288
miraclis of þe croſſis miȝt
has oft ſtanden in ſtede *and* riȝt,
ouer *and* vnder, riȝt *and* left,
in þis compas god has al weft ; 292

The Croſs is
mentioned in
the Old Law.

¶ bot-if man of him-ſelue be blinde,
vm-þink him wele he ſal hit finde,
þe liknes of þis tree ſa trew
was in þe alde laghe, be-for þe new, 296
and in þe new laghe alsqua ſere,
þat ſum ar gode of for to here.

This tree (of
the Croſs) was
planted in
Paradiſe,

¶ I þink þis is þat tree of blis
þat riȝtwiſnes to bundin is. 300
had adam fundin hit atte hande,
þar-wiþ he muȝt had life laſtande ;
þat plauntid hit is in *paradis*
and dos þe dede vp for to riſe. 304

Adam took
ſhelter under
it when he
had ſinned.

¶ *and* adam, quen he wroȝt had woghe,
vnder þis tree he him droȝhe,
þat did him god to reſoun
and did him hope of pardoun. 308

The cry of
Abel's blood
came from it,
when ſlain by
his brother.

þe blode of abel hit crid als,
quen him had ſlaine his broþer fals ;
wiþ-in þat cry was grete þing hid,
þat in þis cros now is kid. 312
and dede, for ſoþ, had bene noe,
had noȝt him ſaued þat tree.

The four
corners of
Noah's ark
were made of
the wood of
this tree.

of foure corners þe arche was made,
als has þe cros of lange *and* brade ; 316

þe dore of þe arche a-pon þe side,
and þer was ihesus wounded wide;
 qua wil vm-pinke him in his mode
 320 mai finde mani takenis of þe rode.

¶ Our lorde gaf moises a wande
 to wirke maistri wip in hande;
 sum time was hit worme, sum time 3erde,
 324 as men I.-noghe has saide *and* herde
 þat wele be takenid. þat cipres,
 þer-of was warnis[t]¹ moises,
 baþ in worde *and* in dede.

Moses's wand
 came from
 this tree.

¹ MS. *worms*.

328 quen israel of egipt 3ede,
 of þat blessed lambis blode,
 a cros was made in signe of rode;
 þa at cros had on ham drawen,
 332 our lorde ham sauid as for his awen;
and al þa oþer ware bot tint
and tazt vn-to þe angels dint.

At the
 Exodus we
 read that the
 Israelites were
 saved by the
 sign of the
 [fol. 90 b.]
 Cross.

¶ quen þe nedderes þat ware fel
 336 stanged þe folk of israel,
 quen þai welk in wildernes,
 vnder þe warde of sir moyses,
 a nedder was sette a-pon a tree,
 340 þat quen þe stanged mu3t se
 þe nedder on þe tree þer hange,
 þai ware alle warisht of þaire stange.

Moses raised
 up a cross
 in the
 wilderness,
 by which
 those who
 were stung
 by adders
 were healed.

¶ quen þai saghe, as þai did oft,
 344 moises lift his hende on loft,
 þe quillist he helde his hende on croice,
 ay herde his awen folk þe voice.

¶ quen strife was a-boute presthede,
 348 in þe dais a-mange þe iewes lede,
 to xij. men tazt þai wandes xij.,
 ilkan merkid his him-selue,
and saide quilk wande beris blome
 352 sulde haue þe presthede wip dome;

In the
 dispute about
 the priesthood
 twelve wands
 were chosen,
 each one
 bearing a
 mark.

The
priesthood
belonged to
him that had
a cross upon
his 'wand.'

þer florisht an, as 3e haue herde,
þe cros a-pon þat ilk 3erde.

¶ Heliseus on oper-wise
did a dedeman for to rise ; 356
þe staf þat he a-pon him did
þe crosse hit bare to tak in hede.

David, when
he went to
fight with
Goliath, bore
a token of
the Cross.

¶ quen dauid fast againe þat etin
has he no3t his staf for-3etin ; 360
vn-to þe bataile he hit bare,
mu3t na kinge squorde do mare.

The sign of
Tav betokens
the Cross.

þe signe of tav. in alde lawes
be-takenis cros in our dawes, 364
þe men at þar wip blessed ware
hit helped ham fra mis-fare ;

tav *and* cros baþ ar as an,
bot. tav has 3erde a-bouen nan. 368
of croice in þe alde testament

The Cross is
1 MS. *qua-
sim*,
the banner of
Holy Kirk.

was mani bisening, qua to cowde tent,
¶ croice is, qua-sum¹ wil or nay, 372
baner of hali kirk to-day ;

It enables
man to
conquer his
enemies.

man has no3t herde þat fole be lorne
þat hali crosse has wip ham borne.
bot has be-tid, baþ now *and* are,
þe lesse folk ouer-come þe mare, 376
þer croice was stad atte ani 3i3t,
if þe dude be tane wip ri3t.

Of the Cross
the first man
and woman
was made.

Of cros to telle for-gete I noght,
of cros þe formast man was wro3t, 380
of cros þe first of alle wifis ;

By the Cross
we were
redeemed.

of cros god bo3t our saule liuis,
þer-on he gaf him-self raunsoun,
and of him-self made gunfanoun. 384
þe cros of medicine beris bote,
baþ in frute *and* als in rote ;
in cros hit was for vs þe flour
þat we haue þorou sa grete honour. 388

- a riche liknis ay beris hit,
 hit is þe heued of hali writte,
 foundement. of our clergie,
 392 rewle hit is of haly vie.
 makid hit is of foure and þre,
 now is hit talde bot for a tree ;
 nokis foure *and* trees þrin,
 396 syn þe þrid was done þer-in.
 In trees þrin *and* faure parates
 I. vnderstande þe vij. artis ;
 of iiij. *and* iij., qua tellis eyuen,
 400 he sal hit noumbre make of vij.
 pou do to gedder x. *and* ij.
 þe laghis twin sal pou finde *squa* ;
 In x. sal pou finde þe halde,
 404 in tale of twa þe new is talde.
 man has on croice his schapinz knawen,
and he him-selfe on vij is drawen,
 þap in bodi *and* saule, I. say ;
 408 þe bodi of elementz twies tway,
 þe saule hit has of strengthis þrin,
 þat takin of cros þai bere wip-in.
 ¶ quen god þat ordeins alkin state,
 412 of alle in his for-þoȝt he wate,
 ferlely puruaied he an ;
 a cros of tree *and* noȝt of stane,
 bot þat was for to make mende
 416 of þe tree þat was defende :
 his cros he has wroȝt with craft,
 hit beris schap til alkin shaft.
 wele did moises þat hit fande,
 420 *and* dauid als þat fot þe wande,
and salamon þat fel hit did ;
and ho þat hit fande, quare hit was hid,
 elaine at *squa* gerne hit soȝt,
 424 *and* til our note now has hit broȝt,

The Cross is
 the head of
 Holy Writ,
 the
 foundation of
 our clergy,
 and the rule
 of Holy Life.

It is made up
 of four (nails)
 and three
 (woods), by
 which we may
 understand
 the seven arts.
 Multiply
 four by three,
 and it gives
 us the sum of
 the Old and
 the New Law
 (ten
 command-
 ments of the
 Old Testa-
 ment, two of
 the New).
 Man is
 composed of
 seven
 elements, the
 body of four
 and the soul
 of three.

There is a
 good reason
 why the Cross
 was made of
 wood and not
 of stone.

The world is
full of the
name and the
smell of the

[fol. 91 b.]

Cross.

St. Helen
found the
nails,

and worked
them up into
the bridle of
Constantine,

¹ MS. *sim.*

and many
were con-
verted by it.

Constantine
bore them
about for
three years.

The nails are
now at
St. Denis,

This story is
now finished.
Whoso can
tell this tale

¹ MS. *sim.*
better, let him
do so.
I tell it as I
found it.
There are
many divers
stories of the
Rood

ho delt hit wisely as ho wilde,
þat al þis werlde hit is fulfild
of þe name *and* of þe smelle,
for-þi is gode *þer*-of to telle. 428

Eline ne walde noȝt for lete
þe naylis, in hende *and* fete
þat driuen ware ; ful ȝorne ho soȝt
til ho ham fand, fund ho noȝt, 432

a werk of ham ho wroȝt ful fine
In bridel of king costantine ;
was na cristal als briȝt,
ne sa shene to mani siȝt ; 436

quidder-sum¹ he ferde þat sire,
þe bridel briȝtnes bare of fire ;
mani þat sagh þat bridel briȝt
turned to þe grace of goddis miȝt. 440

costantine ham bare iij. ȝere,
quen he droghe til his endinge nere,
out to þe bridil he ham laȝt,
and to be side þe crois ham taȝt, 444

þat mani vertu siþen wroȝt,
þorou miȝt of crist þat vs boȝt ;
at costantine noble *and* in fraunce
god has made mani mustraunce. 448

¶ At saint denis is his croun,
wiþ þa nailis redy boun ;
mani man come seke *and* sare
at þaire hele had fundin þare. 452

¶ now þe crois is broȝt til ende,
þe crois miȝt mote vs defende ;
qua-sum¹ þis tale can beter tende,
for cristis loue he hit amende ; 456

þis tale, queþer hit be il or gode,
I fande hit writen of þe rode.
mani tellis diuerseli,
for þai mai finde diuerse story, 460

- ¶ þat fande þe crois he hiȝt Iudas ;
 made biſſhop of þe toun he was,
and his name was turnid þus,
 464 þat he was calde quiriacus :
- ¶ quen fundin was þis hali crois,
 þe warlaghe ſaide on-loft with vois :—
 “a ha Iudas ! quat has þou done,
 468 þou has me greued, I warne þee ſone
 at þou did þat cros kipe,
 þou ſalle rew hit mani ſipe ;
 þorou hit ware mani ſaulis myne,
 472 þat I am ferde now to tyne ;
 noȝt for-þi I. wil noȝt nyte,
 ful wele I ſal þi dedis quite ;
 a-noþer kinge gaine þe ſal riſe
 476 þat ſal make þe to griſe,
and do þe ſuffer ſa mykil ſhame,
 at þou ſal nite iheſu name ;
and þis was ſaide be tirand an.
- 480 þat quiriac was of ſipen ſlan :
 ¶ þat findis cry quen Iudas herde,
 neuēr þe mare was he ferde,
 bot waried he þat quiper-wine,
 484 *and* ſaide, “crist þat is lorde myne,
 he deme þe in-to helle depe,
 euer in wellande wa to wepe.”
 Þat hali crois, I of haue red,
 488 quar-on iheſus for vs was ſpred,
 hit is our ſhilde *and* our ſpere,
 againis þe feinde for to were ;
 ilk day in were we weinde
 492 bot þat iheſu vs grace ſende,
 þorou þe crois a-gaine þe fende
 to be our ſocour at our ende.

Some ſay
 Judas found
 the Croſs,

and that
 Satan was
 enraged
 therat.

The devil
 threatened
 1 MS. *didis*.
 Judas with
 his vengeance.

Judas bade
 the fiend
 depart into
 hell deep,
 “*ever in
 boiling woe
 to weep.*”

The Croſs is
 our ſhield and
 ſpear againſt
 the devil.
 It will be our
 ſuccour at our
 ending day.

VII.

EXPOSITION OF THE HOLY ROOD*.

* [Harl. 4196,
leaf 177,
col. 2.]

There was a
king of Persia
named
"Chodroas,"
who had a
son and heir
and many
servants.

Every city and
town were
under his
hand.
He set up a
throne, and
commanded
his subjects to

[leaf 177 b,
col. 1.]
call him the
King of kings,
God, and Lord
of lords.

¹ Read *molde*.
He was not
satisfied with
this only, but
went to
Jerusalem,
and threaten-
ed the
Christians,
and destroyed
their
churches.

He took his
journey
towards the
Holy Sepul-
chre with the
intention of
destroying it,
but turned
back for fear.

In festo exaltacionis sancte crucis.

A king sum tyme in cuntré was,
Pat had to name king chodroas,
A sun he had pat was his ayre,
And oper menzé many and faire. 4
Of þe cuntré of pers was he king,
And all þe land at his dedeing.
He gert ilk ceté and ilk tounne
Vnto his biding be so boune, 8
Pat in a trone up he him sett,
And cumand þam with-owten lett
Pat king of kinges þai suld him call,
And allso god grettest of all, 12
And lord of lordes both loud and still,
And none on melde¹ mete him untill.
Zit was noght þis in þat sesowne
Inogh till his confusione ; 16
Bot to ierusalem he went,
And said all suld be schamely schent
Pat trowed on crist or on his lay.
Par-to he dose all þat he may, 20
In ierusalem paire kirkes he stroyde,
And cristen men ful gretly noyed.
He toke his wai þan to þe graue
Whare crist was layd pat vs sall saue, 24
It to destroy with all his mayn ;
Bot for ferdnes he turned ogayne,
And durst do no thing at þe kyrk,

- 28 Bot wikkedly þus gan he wirk.
 Saint Eline þe nobill quene,
 Þat lang bifore his tyme had bene,
 Fand þe cros¹ þat men cald þe rode,
 32 Þat ihesuc died on for oure gude,
 And to ierusalem scho it broght,
 And graithed it þare als hir gude thocht,
 In siluer and go[l]d al bidene,
 36 For þat it suld be kepid clene,
 And þat same kirk gert scho make
 Coriosly for þat cros sake,
 For men suld hald þat haly tre
 40 In honore als it aw to be.
 Bot þis ilk king chosdroass²,
 When he wist whare þis ilk cros was,
 He gert his men with grete maystry
 44 Haue it forth with him in hy
 Out of ierusalem ceté,
 And broght it whare him liked to be.
 When he was þus cumen hame ogayn,
 48 Of his iorné he was ful fayne,
 And hastili þan³ gert he dight
 A faire toure all off siluer bright ;
 He made it nobilly for þe nanes,
 52 Within all ful of precius stanes.
 A trone of gold þarin he sett,
 With precius stanes all ouer plett,
 And þarein gert he gayly dyght,
 56 Like son and mone and sternes bright ;
 Also zit gert he mak þarin
 Propirtese by preué gyn,
 Þat it was like untill a heuyn ;
 60 And rayn þarfro cum⁴and ful euyn
 And preué whistils war omang
 Made euyn like to angels sang.
 Þare in þat toure als him gude thocht,

The Cross that
the noble
queen Helena
had found, she

¹ MS. *cors*.
brought to
Jerusalem,

and adorned
it with silver
and gold.

For the
preservation
of the same
she made a
church, where
men might go
and honour
the holy tree.

² MS. *chos-*
roass.

This impious
king, when he
knew where
the Cross was,
took posses-
sion of it, and
carried it
away with
him to his
own country.

³ MS. *þant*.
He raised a
fair tower of
silver adorned
with precious
stones,

Therein he set
a throne of
gold, orna-
mented with
precious
stones.

By represen-
tations of the
heavenly
bodies, he
made the
tower look
[col. 2.]
like heaven,
and caused
rain to
descend
therefrom.
He even imi-
tated the song
of angels by
means of secret
whistles.

In this tower
he raised a
seat for him-
self, and set
the Holy Cross
beside him.
There he sat
like a god, and
bade all his
subjects call
him such.
He assigned
the kingdom
to his son.

For many a
day he
practised his
cursed
"maumetry,"
leading the
folk in the
devil's law.
Thus with the
devil we will let
him dwell, and
of his son we
will now talk.
Eraclius
lived at this
time, a noble
and Christian
king.

He had a wife
and children,
and led his life
in Christ's law.
The son of
"Chosdroas"
was envious of
the Christian
king's
renown,

and made
preparations
to fight
against
him, and to
destroy him,
if possible.

Eraclius,
hearing of
this, gathered
together a
large Christian
company to
defend his
kingdom.

The two
armies met at
a certain place
near a river.

A sege untill him self he wroght,	64
And pare he gert with mekill pride	
Set þe haly cros him biside.	
Par als a god he sat in stall,	
And so he bad men suld him call.	68
His kingdom and all his rialté,	
Vntill his sun haly gaf he ;	
And on þis wise þat curst caytiue	
In maumetry wald lede his liue.	72
And so he did full many a day	
Ledeand þe folk in fendes lay.	
Þus with þe deuil we lat him dwell,	
And of his son I sall now tell.	76
A nobill king of cristendum,	
Þat namen was heraclium,	
Was gouernowre of grete [empire]	
Souerainly als lord and syre ;	80
Childer he had and worthy wife,	
In cristes law he led his life.	
Þan þis son of chosdroas	
In his hert euill angerd was	84
Þat þis cristen king had name	
More þan he or his sire at hame.	
Þarfore he ordand him in hy,	
And gaderd a grete cumpani	88
Of sarzins by his assent ;	
And with ful grete ost es he went,	
With þis cristen king to fight,	
And to destroy him if he might.	92
Bot sone eraclius herd tell,	
Of þis falshed how it bi-fell.	
He ordand him full hastily	
Of cristen men grete company.	96
Bot als it was oure lordes will,	
When aither come oper vntill,	
In place whare þai swld batayl take,	

- 100 On þis wisse gan þai couenant make.
 A water was þam twa by-twene,
 And a brig all ouer it clene.
 Þe sarzyn was mekill of brede and lenth,
- 104 And traisted mikill in his awin strenkth.
 Þarfore þis forward gan he ma
 To do þe batail bitwix þam twa.
 And þat þe cristend man suld mete him
- 108 In middes þe brig was ouer þe brim,
 And wheper so might maistri win
 On his side suld þe bataill blin;
 And he suld haue in his pousté
- 112 All þat þai bath had, land and fe.
 To þis couenant assented þai bath,
 And parto band þai þam with ath,
 Þat if þaire men on owþir side
- 116 Come forto help þam in þat tide,
 Þai suld be cut for þaire iornay,
 Þaire armes and þaire legges oway,
 And so be kasten in þe flode,
- 120 And saue þam suld none erthly gude.
 When bath þe sides war sworn þar-till,
 Þis couenand lely to fulfill,
 Þe twa lordes¹ on þe brig² met,
- 124 And aþer hard on oþer set.
 Ful fast þare faght þai tow in fere,
 And none oþer durst negh þam nere.
 Þan cristen men, with hertes fre,
- 128 Prayed to ihesu crist, þat he
 Suld send þaire prince þe victory,
 Als he for þam on rode wald day,
 And all þai praied þan with a voice:—
- 132 “Thurgh vertu of þi haly croyce,
 Whar-thurgh þou wan þe victori
 Of þe fende, oure fals enmy,
 Þou grante þis day oure prince to wyn

The son of
 “Chosroas”
 proposed to
 Eracius to
 decide the
 contest by a
 battle between
 the two on the
 bridge of the
 river.
 The Sarasin
 was great in
 breadth and
 length, and

[leaf 178,
 col. 1.]

trusted much
 in his own
 strength.
 He who came
 off conqueror
 was to have
 the other's
 possessions.

To this plan
 both con-
 sented, and
 bound
 themselves
 with an oath
 to cripple and
 throw into the
 stream any
 one who
 should come
 to their
 assistance.

¹ MS. *lorde*
lordes.

² MS. *bring.*

The two lords
 met on the
 bridge of the
 river, and set
 hard on each
 other.

The Christians
 with one voice
 prayed that
 their lord
 might have
 the victory
 over the false
 Sarasin.

Christ heard
them and gave
His faithful
servant the
victory.

¹ MS. *euer*.

When the
heathens saw
that their
master was
killed, they
were so
terrified that
they swore
new oaths to
stand with
Eraclius in
evil and good,
and with
heart and
hand.
Willingly they
promised to
become
followers of
Christ.

[col. 2.]

Eraclius
received them
with joyful
heart, and
had them all
baptized that
very day.

² So in MS.
Then Eraclius
set out for
Pennis, and
on his way he
induced the
people to
become
Christians.
Those that
refused were
put to death.

De maistri ouere zon fals sarzyn." 136
On pis manere all prayed pai fast ;
And ihesuc herd pam at pe last,
And ordand to his trew serwand
Of pe sarzin to hawe ouer¹ hand, 140
And to destroy him in pat place.
Blisced be he pat gaf slike grace.
Sone when pe sarzins saw pis sight,
How paire maister to ded was dight, 144
Swilk drede in hert had pai ilkane,
Pat pai oblist pam noght allane,
To hald pe couenand made byforne,
Bot new athes all hawe pai sworn, 148
With eraclius forto stand,
In ill and gude, with hert and hand,
And wilfully all hale hete pai,
Forto leue on cristes lay, 152
And forto bycum cristen men,
And crist for paire god euer to ken.
Sone when eraclius saw pat sight,
He resayued pam with hert ful light, 156
And counsaild pam with wordes fre,
Pat pai suld all baptist be,
And trow in crist with gude entent,
And to his saw all pai assent. 160
So war pai baptist all pat day,
And lifed euer in cristes lay.
Veraclius² when pis was done,
In-to pers puruaid him ful sone, 164
And with him all pat company
Pat bifore lifed in maumetry.
And als he went thurgh-out pat land,
All pe folk pat he pare fand 168
Ouper war pai baptist sone
Or els pai war vnto ded done.
Pus conquest he all pat cuntré,

- 172 Till he come tyll þat same ceté,
 Whare Cosdroas so sitand es
 Als a god in grete reches.
 Into þe toure he went full sone
- 176 And fand him sitand in his trone,
 Dubbed obut with pricius stanes,
 And dight ful nobilly for þe nanes.
 Beside him stode þat haly tre
- 180 Þat pai had soght so forto se;
 And souerainly for þat tre sake,
 Wirschip to him gan pai make.
 Þan cosdroas was full affraid,
- 184 And þus Eraclius to him said:—
 "If þo will haue þi life in land,
 Als I say sall þou vnder-stand,
 For þou has done þis tre honore,
- 188 Þat bare ihesu oure sauyore;
 All if þou did it noght for him
 Vnto þe grante I life and lym.
 At þe reuerence of þis haly tre,
- 192 If þo will trow in ihesu fre,
 And forsake all þi mawmetry,
 Þat þou and þi folk yn affy,
 And turn þe unto ihesu crist,
- 196 And in his name will be baptist,
 Þi life in land þan haue þou sall
 And all þi kingdom still withall.
 And if þou will noght do þis rede
- 200 With my sward þou sal be dede."
 Þis sarzin wald noght turn his mode,
 To leue his fals goddes for no gude.
 Þarfore Eraclius ful sone
- 204 Strake of his heuyd with-uten hone,
 And bad þat he sul[d] haue beriing,
 By-caus þat he had bene a king.
 Þan pai toke þat haly tre,

He came to
 the city of
 "Cosdroas,"
 where he
 found the
 emperor
 sitting like a
 god on his
 throne.

Beside him
 was the Holy
 Cross.
 When
 Eraclius's men
 saw that sight,
 they did
 honour to
 "Cosdroas"
 for the sake of
 the Cross.
 Eraclius thus
 spake to the
 heathen king:
 "Forasmuch
 as thou hast
 done honour
 to the Cross of
 Christ, I will
 spare thy life
 if thou wilt
 forsake all thy
 'mawmetry,'

and turn to
 Jesus Christ
 and be
 baptized.

If thou wilt
 not follow my
 advice, with
 my sword shalt
 thou be slain."
 The heathen
 king refused
 to become a
 [leaf 178 b,
 col. 1.]
 Christian,
 therefore
 Eraclius struck
 off his head
 without more
 ado.

With hymns
and noble
1 MS. *if*,
songs they
took the
Cross, and
carried it
away with
them.

As they drew
near Mount
Olivet, which
is on the way
to Jerusalem,
they came
close to the
gate of the
city where
Jesus entered
when he came
thither to
suffer pain.

Much folk of
the town had
assembled to
see the
procession of
the Cross.

Eraclius rode
with much
pride along
with his
nobles.

But when
they
attempted to
enter the city,
the gates
closed like a
wall of stone,
and they saw
no signs of any
mode of
entrance.

Sore afraid
were they
when they saw
this miracle.
2 MS. *Era-
chius*.

With ful grete solempnité, 208
And bare it¹ furth so þam omang,
With himpnes and with nobil sang.
And all þe folk þan war ful glad,
Pat pai þis haly tre þus had. 212
Hamward pai toke þe way in hy,
With mekill mirth and melody ;
And als pai come in þe strete,
Doun ouer þe mownt of olyuete, 216
Als it fell in þare iornay,
To ierusalem þe redy way,
Graithly furth pai held þe gate,
Vnto pai come till þat ilk zate, 220
Whare ihesuc crist went in ful playn,
When he come þeder at suffer payn ;
And mekill folk of þat same toune,
Pat war cumen with processiwne, 224
For wirschip of þe haly tre,
And sum pat reall sight to se,
Eraclius him self gan ride
Bifor þe prese with mekill pride, 228
And oper lordes pat with him ware,
Þe haly cros oma[n]g þam bare.
And þus, with grete solempnité,
Entred pai to þat ceté. 232
Bot when pai neghed þe zates nere,
Þis meruail fell on þis manere.
Þe zates, pat bifore war wide,
Closed samyn sone in þat tyde, 236
Pat kenying of zate was þare nane,
Bot all closed alls a wall of stane,
So þat pai might no takning se,
On whilk syde pai suld haue entré. 240
Sone when pai saw þis wonder dede,
In þaire hertes pai had grete drede.
Eraclius² and oper ma,

- 244 When þai saw þat it was swa,
 Þai praied ihesuc oure sawiowre
 In þat case þam to socoure,
 Thurgh uertu of þat haly tre,
- 248 Þat þai might win to þat ceté.
 Þus praied þai all with drery steuyn,
 Heueand up paire heuides till heuyn ;
 And als þai loked so up on hight,
- 252 Þai saw ane angell schineand bright,
 Euyn opon þe wall standand,
 And þe signe of þe cros in his hand ;
 He stode obouen whare þe zate suld be,
- 256 And þir wordes on þis wise sayd he.
 He said, "when crist of heuyn king,
 Þat lord es of all erthly thing,
 Þis same wai to þis ceté went,
- 260 Þare forto suffer¹ grefe turment,
 In at þis zate he toke þe way,
 Bot he come all on oþer array.
 Grete hors for him none ordand was,
- 264 Bot sitand on a simple ass ;
 He was noght cled in kinges clething,
 Bot pouerly went he in all thing ;
 He went noght with grete minstralsy,
- 268 Bot in his prayers ful preuely :
 Ensaumple suthly forto gif
 To þam þat in his law wald lif,
 In him to trow with trew entent,
- 272 And mekely to wende als he went."
 When þis was said, he went up euyn,
 With grete light, till oure lord in heuyn.
 Þe Emperoure pan Eraclius
- 276 Ful hertly thanked dere ihesuc ;
 And all þe folk þat with him ware
 War ful faine of þis ferly fare.
 Sone of his stede doun es he light,

Eraclius and
 his company
 then prayed to
 God for help
 to enter the
 city.

[col. 2.]

As they
 looked up to
 heaven, they
 saw an angel
 shining bright
 standing on
 the wall with
 the sign of the
 Cross in his
 hand, and
 thus he spake
 to them :
 " When Christ,
 heaven's king,
 entered this
 city by this
 gate, he had
¹ MS. *suffer*.

no great
 horse, but
 rode on a
 simple ass ;

He was not
 clad in king's
 clothing, but
 went in
 poorly—not
 with great
 minstrelsy,
 but with
 secret
 prayer."

Having thus
 spoken, the
 angel
 ascended to
 heaven.
 The emperor
 thanked God
 for the in-
 struction he
 had received.

He then got
 off his horse,

cast off all his
gay clothing,
his crown and
ornaments,

and bare-
footed bore
the Cross on
its way.

¹ MS. *cors*.

Then the
gates opened
wide, and
they entered
with solemn
song.

The Cross
was restored
to its former
place.

That day
many miracles
were wrought
by virtue of
the Cross.

Blind men got
their sight,
crooked men

were made
[leaf 179,
col. 1.]

straight, the
dumb and
deaf were
healed, and
devils were
chased out
of many.

Unto Christ
be honour for
ever and ever!

And kest of all his clething bright, 280
His corown and his kinges array
And his dubbing he did oway,
And barefot went he on his fete,
Bereand þe cros¹ by þe strete. 284
And on þis maner did þai all.
And when þe king come nere þe wall,
It opind and wex zates wide,
Als it had bene bifor þat tyde. 288
þai entred þan with solempne sang,
Ful mekill mirth was þam oma[n]g;
And þe cros bare þai þam bitwene,
Till þe stede whare it bifore had bene, 292
And up þai set it really,
And honord it als was worthi.
þat day þare, thurgh þe cors allane,
War miracles wrought ful maniane, 296
Of sere blind men þat had þaire sight,
And crokid men war made ful right;
Of *parlesy* war helid grete wane,
And dum and defe ful maniane; 300
And leprous men had hele in haste,
And out of many war deuils chaste.
þus war þai held ful grete plenté,
Thurgh vertu of [þat] haly tre, 304
þat bare ihesu oure sawiowre,
Vnto him be euer honowre.

VIII.

DISPUTE BETWEEN MARY AND THE CROSS*.

* [Vernon
MS. fol. 315 b,
col. 3.]

Disputacio inter Mariam et Crucem, secundum Apocrafum.

I.

- Oure ladi freo',
on Rode treo',
made hire mon :
4 Heo seide on þe'
þe fruit of me'
is wo bigon :
Mi fruit I' seo'
8 in blodi bleo'
Among his fon,
Serwe I' seo',
þe veines fleo'
12 from blodi bon :
Cros ! þou dost no troupe !
On a pillori my fruit to pinne,
He hap no spot of Adam sinne ;
16 Flesch and veines nou fleo a-twinne,
Wherfore I' rede of routhe :

Our gracious
lady made the
following
complaints
against the
Rood-tree :—
On thee my
fruit is woo-
begone.

My offspring
is fastened to
a tree, spot-
less as he is.
Alas ! flesh
and veins are
come in twain,
and there-
fore am I sor-
rowful.

II.

- Cros pi bondes schul ben blamed,
Mi fayre fruit þou hast bi-gyled ;
20 þe fruites Mooder was neuere a-famed,
Mi wombe is feir, founden vn-fuyled :
Chyld whi artou not a-schamed

I, the mother
of my child,
was never
defamed ; my
body is fair
and spotless.

Great Jews
sinned, and
thou didst die
for their wild
works.
I melt in
mourning, for
my offspring
is defiled.

By great Jews
is he crucified,
and dies for
man's guilt.

On a pillori to ben I'-piled ?
Grete Iewes þus weore gramed, 24
And dyede for heore werkes wyled ;
In mournyng I may melte :
Mi fruit þat is so holi halwed,
In a feeld is fouled and falwed ; 28
Wiþ grete Iewes he is galwed,
And dyeþ for Monnes gelte :

III.

On account of
the great
Jews, gallows
was upreared.

A deadly
drink, O
Cross, thou
gavest to the
Lord of life.
His veins did
burst through
the torture.

Defiled is my
son, that
never tres-
passed, with
thieves that
ever loved
riot.
Why shall my
son be nalled ?

For grete Iewes galwes wore greiped,
þat euer to Robbyng Ronne ryf ; 32
Whi schal my sone on þe beo leid,
þat neuer nuyzed mon nor wyf ?
A drinke of deþ sopliche seid,
Cros þou ȝeuest þe lord of lyf : 36
His veynes to bursten wiþ þi breid,
Mi fruit stont nou in a strong stryf ;
Blod from hed is hayled,
Fouled is my fayre fruit, 40
þat neuer dude tripet ne truit
Wiþ þeues þat loueden ryot and ruit ;
Whi schal my sone be nayled ?

IV.

Thou, O
Cross, art
made to bear
fools full of
sin.
My son should
be excused,
and never
ought his
blood to run
on thee.
With thieves
must he hang
far in fen.

Men may
know me as
a sorrowful
mother.

þorw ȝugement þou art en-Ioynet 44
To bere fooles, ful of sinne :
Mi sone from þe schulde beon ensoynet,
And neuere his blod vpon þe rinne ;
But nou is truþe wiþ tresun teynet, 48
Wiþ þeoues to honge, fer in fenne ;
Wiþ feole nayles his limes ben feynet,
A careful Moder men mai me kenne,
In Bales I am bounde : 52

- Dat fruit was of a Mayden born,
 On a peoues tre is al to torn ;
 A Broche porw-out his brest bo[r]n
 56 His holi herte hap wounde :

The Virgin's
 child is torn
 [fol. 316.]
 asunder on
 a thief's tree.

V.

- T**re pou art loket bi þe lawe
 Peoues traitours on þe to d[e]ye,
 But now is troupe wiþ tresun drawe,
 60 And vertu falleþ in vices weye ;
 But loue and treupe, in soþfast sawe,
 On a treo traytours hem teye,
 Vertu is wiþ vices slawe :
 64 Of alle vertues my sone is keye,
 Vertu swettore þen spices :
 In fot and hond bereþ blodi prikke,
 His hed is ful of þornes pikke,
 68 Þe goode hongep a-mong þe wikke,
 Vertu dyep wiþ vices :

Truth is dis-
 torted by trea-
 son, and
 virtue is fallen
 in the way of
 vice (i.e. is
 treated like
 vice).
 Traitors tie
 love, faith,
 and sooth-
 fastness on
 the tree.

In foot and
 hand he bears
 bloody
 wounds.
 His head is
 full of thick
 thorns ; the
 good man
 hangs along
 with the
 wicked.

VI.

- T**re vnkynde ! pou schalt be kud,
 Mi sone step-Moder I þe calle :
 72 Mi fruit was born wiþ beestes on bed,
 And be my flesch my flour gan falle,
 Wiþ my brestes my brid I fed ;
 Cros þou ȝeuest him Eysel and Galle !
 76 Mi white Rōse Red is spred,
 Dat fostred was in a fodderes stalle ;
 Feet and fayre hondes :
 Dat nou ben croised I custe hem ofte,
 80 I lulled hem I leid hem softe :
 Cros þou holdest hem hiȝe on lofte
 Bounden in bledyng bondes !

Unkind tree,
 my son's
 stepmother I
 call thee.
 My child was
 born along
 with beasts.
 With my
 breasts I fed
 him.
 My white rose
 is become red,
 even he that
 was fostered
 in a "fodder's
 stall."
 Feet and fair
 hands that
 now are
 crossed, oft
 have I kissed
 and lulled
 them, and
 laid them
 softly down.

VII.

I lulled aloft
my love, and
with cradle
band I bound
him.
On the Cross
he hangs; on
thystairnaked
and exposed
to the wild
wind.

I may well be
sorrowful.
God's head
hath no rest,
but leans on
his shoulder-
bone, and
thorns pierce
his flesh.

Mi loue i-lolled vp in þe eyr,
Wiþ cradel bond I gan him bynde, 84
Cros he stikeþ nou on þi steir,
Naked a-þeyn þe wylde wynde:
Foules fourmen heor nestes in þe eyr,
Wolues in den reste þei fynde, 88
Bot Godes sone; in heuene heir,
His hed nou leoneþ on þornes tynde,
Of Mournyng I may mynne:
Godes hed haþ reste non, 92
But leoneþ on his scholder bon;
Þe þornes þorwh his flesch gon,
His wo I wytte hit sinne:

VIII.

So high thou
holdest my
son that his
feet I cannot
kiss.
I thrust out
my lips, I out-
stretched my
neck to kiss
his feet.
The Jews
drove me from
the Cross,
and on me
made their
mouths amis,
their games
and their
jokes.
O Cross, thou
bearest my
bird, beaten
blue, along
with fraud-
ulent thieves.

Cros to slen hit is þi sleiht, 96
Mi fayre fruit þou berest fro blis;
Cros þou holdest him so heih on heizþ,
Mi fruites feet I mai not kis;
Mi mouþ I pulte, my sweore I streizt 100
To cusse his feet; soþ ping hit is:
Þe Iewes from þe cros me keizt,
On me þei made heore mouwes amis,
Heore games and heore gaudes: 104
Þe Iewes wrouzten me ful wo:
Cros I fynde þou art my fo,
Þou berest my brid; beten blo,
A-mong þeose fooles fraudes: 108

IX.

[Cros
responds,]

Cristes cros 3af onswere:—
Ladi to þe I owe honour,

- pi brihte palmes nou I bere ;
 112 Mi schyning schewep porw pi flour,
 pi feire fruit on me ginneþ tere ;
 pi fruit me florischep in blod colour
 To winne þe world pat lay in lure ;
 116 Pat Blossme Blomed vp in pi bour,
 Ac not for þe al-one !
 But for to winne all þis world,
 Pat swelte vndur þe deueles swerd :
 120 Þorw feet and hond God let him gerd,
 To A-mende monnes mone :

Lady, thy fair
 fruit begins to
 ripen in me.
 It flourishes
 on me with
 bloody hue.
 In order to
 win the lost
 world that
 blossom
 bloomed in
 thy bower,
 but not for
 thee alone,
 but to win all
 this world,
 that died
 under the
 devil's sword.

X.

- A dam dude ful huge harmes,
 When he bot A bite vndur a bouh,
 124 Wherefore pi sone hap sprad his Armes,
 On a treo tyed wip teone I-nouh ;
 His flesch is smite wip depes parmes,
 And swelteþ heer-in a swemly swouh ;
 128 His Breste is bored wip depes swarmes,
 And wip his dep fro dep he drouh
 Alle his leoue freondes !
 As Ozie spac in prophecie
 132 And seide—"pi sone seinte Marie,
 His dep slouþ dep on Caluarie,
 3af lyf wip-uten endes":

Adam did
 huge harms
 when he bit
 a bite under a
 bough ;
 wherefore thy
 son hath
 spread out his
 arms tied
 grievously to
 a tree.
 His flesh is
 smitten with
 death's dint,
 and he dies
 herein in a
 swooning
 faint,
 As ~~Death~~ ^{Hose}
 spake :
 " His death
 slew death,
 and gave
 [fol. 316,
 col. 2.]
 eternal life on
 Calvary."

XI.

- þe stipre pat is vnder þe vyne set
 136 May not bringe forþ þe grape ;
 þeih þe fruit on me beo knet,
 His scharpe schour haue I not schape :
 Til grapes to þe presse beo set
 140 Þer renneþ no red wyn in rape ;

The support
 of the vine
 produces not
 grapes.
 I have not
 sent the sharp
 shower to
 ripen the fruit
 hanging on
 me.
 No red wine

comes until
the grapes be
set in the
press.
I press wine
for "knight
and knave."
Upon a
bloody brink
I press a
grape with
stroke and
strife.
In Samaria
God gave a
woman that
precious
liquor to
drink.

Neuere presse pressed bet,
I presse wyn for kniht and knape :
Vp-on a Blodi brinke
I presse a grape, with strok and stryf, 144
þe Rede wyn renneþ ryf :
In Samaritane God ȝaf a wyf
þat leof licour to drynke :

XII.

On Cross
without edge
of knife I
cut fruit off
God's trea-
sure.

I was pillar,
and bare a
bridge.
God is the
way, the true
way.

None went to
heaven until
God died, and
taught them
how thither
men should
go when they
die.

L Adi loue doþ þe to alegge 148
þi fruit is prikked wip speres ord :
On Cros, wip-outen knyues egge,
I kerue fruit of godes hord ;
Al is al red, Rib and Rugge, 152
His bodi bledeþ a-ȝeyn þe bord ;
I was piler and bar a brugge,
God is weie, witnesse of word ;
God seiþ he is sopfast weye : 156
Mony folk slod to helle slider,
To heuene mihte no mon pider,
Til god dyed and tauzte whider
Men drawen whon þei dye : 160

XIII.

In the Mosaic
law a white
lamb is the
type of a
saviour—the
greatest of all
meats.

I was that
chief bearer
(of sins).
I bare flesh
for the feast
of folks.
Christ, roasted
in the sun,
feeds both
most and
least.
On me lay the
Lamb of Love.

MoySES haþ fourmed, in his figour,
A whit lomb, and non oþer beste
Schulde be sacred vr saueour,
And be mete of mihtes meste ; 164
I was þat cheef chargeour,
I bar flesch for folkes feste ;
Ihesu crist vre saueour
He fedep hoþe lest and meste, 168
Rosted a-ȝeyn þe sonne :
On me lay þe lomb of loue,

- I· was plater· his bodi a-boue,
 172 Til feet· and hondes· al-to cloue,
 Wip blood· I· was bi-ronne :

I was the
 platter which
 bare his body,
 until feet and
 hands were
 rent asunder.

XIV.

- 3it Moyse· in Rule hap rad,
 We schulde ete vr lomb· in sour vergeous ;
 176 Sour vergeous mai make· vr soules glad,
 To serwe sore· for sunnes ours ;
 Sour vergeous schal make· þe deucl a-drad,
 For he fleccheþ· fro godes spous ;
 180 Beo a staf· stondeþ sad,
 Whon 3e fongen flesch· in godes hous,
 Þat staf· is Cristes Crouche !
 Stondeþ stifli· bi þat stake,
 184 Whon þat 3e fongen· flesch in Cake,
 Þen schal no feond· maystri make,
 3oure soules for to touche :

Moses has
 bidden us eat
 our lamb
 with sour
 verjuice.
 Sour verjuice
 may gladden
 our souls, and
 cause the devil
 to tremble.

When ye eat
 Christ's flesh
 in God's
 house, stand
 stiffly by the
 staff of
 Christ's Cross,

XV.

- For pardoun scheweþ· be a shrine,
 188 Wip nayl· and brede· on bord is smite,
 Rede lettres· write be lyne,
 Bluwe· Blake· a-mong men pite :
 Vr lord I· likne· to þis signe,
 192 His bodi vppon a bord· was bite,
 In Briht blod· his bodi gan schyne ;
 Hou wo him was· may no mon wite,
 Red vp-on þe Roode !
 196 Vr pardoun brede·, from top too to,
 Writen hit was· wip wonder wo,
 Wip Rede woundes· and strokes blo,
 Vre Book· was bounden in bloode :

Pardon on a
 tablet, writ-
 ten with red
 letters, mixed
 with blue and
 black, is be-
 tokened by
 Christ.

His body
 upon a board
 was bent ; the
 blood illumi-
 nated his
 body, that
 shone red
 upon the
 Rood.
 Our pardon
 was written
 on his body
 from top to
 toe.

Our book was
 bound in
 blood.

XVI.

Adam
drowned his
ghost in bitter
gall; instead
of this gall
God gave us
mead; with
sweet mercy
the bitterness
is quenched.
His body was
the book, the
Cross was the
board, when
Christ was
clenched
thereon.
Were a man
ever so blessed
a saint no
prayer could
get pardon for
him, until
book on board
was spread,
dinted and
driven with
sharp nails,
till feet and
hands were
riven.

Adam stod vp in stede, 200
In Bitter galle his gost he dreint;
A-zeyn þat galle God ʒaf vs mede,
Wiþ swete Merci Bitter is queynt;
His Bodi was Book þe Cros was brede, 204
Whon crist for vs þer-on was cleynt:
No mon gat pardoun wiþ no bede,
Weor he neuere so sely a seynt,
Til book on bord was sprad, 208
Wiþ sharpe nayles dunted and driue,
Til feet and hondes al-to riue;
His herte blod vre book hap ʒiue,
To make vr gostes glad: 212

XVII.

[fol. 816,
col. 3.]
I was the first
press to
squeeze out
the wine.
I bare a
bridge to
teach the
way where
seemly angels
sit and sing.
The Cross
was a tablet
of pardon.
In book it is
billed (writ-
ten).
When blood
was written
on Christ's
body then was
pardon
obtained for
sinners.

Cristes Cros ʒit spac þis speche
Furst was I presse wyn to wringe,
I bere a Brugge, wei to teche,
Per semely Aungeles aitte and synge: 216
Lord of loue and lyues leche
For þe was set sely sacrynge,
To winne þe world þat was in wreche;
þe Cros was brede, pardoun to bringe, 220
Pardoun In book is billed:
What is pardoun vppon to minne?
Hit is forʒiuenes of dedly sinne;
Whon blod was writen on cristes kinne, 224
Pardoun was fulfilled:

XVIII.

[Respondit
Maria:]
O Cross,
wonder not
though I be
wroth.

Oure ladi seide Cros of þi werk
Wonder þe not; þeiz I be wrope,

- 228 Þus seide Poule; Cristes clerk; —
 Þe feolle Iewes; wiþ false oþe,
 Iewes ston hard, in sinnes merk,
 Beoten a lomb wiþ-outen loþe,
 232 Softur þen watur vndur serk,
 Meode or Milk medled boþe:
 Þe Iewes weoren harde stones:
 Softur þen watur or eny licour,
 236 Or dew; þat lip on þe lilie flour
 Was cristes bodi in blod colour,
 Þe Iewes wolden ha broken his bones:

The fell Jews,
 stone-hearted
 in dark sins,
 have besten
 a lamb,
 softer than
 water under
 akirt; softer
 than milk or
 mead mixed
 together.
 Like hard
 stones were
 the Jews.
 Softer than
 dew on the
 lilly-flower
 was Christ's
 body in
 bloody
 colours.

XIX.

- 240 **A**nd mony A prophete gan make mon,
 And seide "lord send us þi lomb
 Out of þe wildernesses ston,
 To fende vs from þe lyon crompt:"
 Of mylde mount of Syon
 244 Be-com mon; In A Maydens womb,
 Made a bodi; wiþ blessed bon,
 In a Maidens blod þi bodi flomb:
 At Barreres weore debate:
 248 Þorw; stones In þe wildernes
 Men miȝte better ha crepet I-wis,
 Þen bored in-to heuene blis,
 Til blod brac vp þe zate:

Many a pro-
 phet moaned,
 and said,
 "Lord, send
 us thy Lamb
 out of the
 stone of the
 wilderness, to
 defend us
 from the
 lion's paw."

Men might
 more easily
 creep through
 the stones of
 the wilderness
 than bore
 their way
 into heaven's
 bliss.
 But blood
 brake open
 the gate.

XX.

- 252 **S**in monnes sone was so nedi,
 To beo lad wiþ lomb mylde,
 Whi weore gylours so gredi
 For to defoule my faire childe?
 256 Cros whi weore þou so redi
 To rende my fruit; feor in fylde?

Why were
 beguilers so
 greedy to
 defile my fair
 child?
 O Cross, why
 wast thou so
 ready to rend
 my offspring?

[Cross
replies:]

Lady, to make
the devil
afraid, God
shaped me as
a shield
against
shame.
I am a
chosen, choice
relick that no
devil dare
abide.

Ladi to make þe deuel dredi,
God schop me a scheld', schame to schilde,
Til lomb of loue dyede: 260
And on me ȝeld þe gost' wip vois;
I' was chose a Relik chois,
þe signe of Ihesu cristes crois,
þer dar no deuel a-byde: 264

XXI.

Many folk I
defend from
their foe.

[crux
respondit:]

Heaven's
gates were
closed close
untill the
Lamb of Love
died.

Mankind was
tied in hell
untill Christ
died and rose.
At noon the
Lamb of Love
said "It is
finisshed."

Mankind are
unbound, and
heaven's
doors are
opened.

Moni folk I' fende' from heore fos:
Cristes Cros þis sawes seide:—
Heuene ȝates' weore closed clos
Til þe lomb' of loue dyede, 268
þis is write' in tixt' and glos:
Aftur Cristes dep' prophetes preide:
Til þe lomb of loue dyed and ros
In helle pyne monkynde was teyde: 272
At heure of his none:
þe lomb of loue seyde his pouȝt—
Nou is folfuld' þat wel is wrouȝt,
A Mon is out of bondes brouȝt 276
And heuene dores vndone:

XXII.

The Cross
said:

I was a pillar
and stood
full still.
The devil's
sword was
reperder
useless.

Wip þe Fader' þat al schal folfille,
His sone to heuene is an help,
I' was piler' and stod ful stillè: 280
After opur ȝiftes' now gostes ȝelp,
þe fend' þat al þis world wolde kille,
His swerd he pulte vp' in his kelp;
To helle he horlede' from þat hille, 284
Beerynge' as a Beore whelp:
A beore is bounden' and beted':
Cristes Cros hap craked his croun,

Christ's Cross
hath cracked
the devil's
crown.

- 288 Þe lomb haþ leid· þe Lyoun a-doun;
 Þe lomb is lord· in eueri toun,
 So Cristes blod· haþ pleted :

The lamb
 hath subdued
 the lion.
 The lamb is
 lord in every
 town.

XXIII.

- 292 **I**n holy writ· þis tale is herde,
 Pat goode ȝiftes· god vs ȝaf;
 God seiþ him-self· he is schepherde,
 And vehe an heerde· bi-houep a staf;
 Þe Cros· I· calle· þe heerdes ȝerde,
 296 Þer-wiþ þe deucl· a dunt he ȝaf,
 And wiþ þe ȝerde· þe wolf he werde,
 Wiþ dundes· drof him al to draf:
 Þe Cros· þis tale tolde:
 300 Pat he was staf· in þe heerdes hond,
 Whon schep breken· out of heore bond,
 Þe wolf he wered· out of lond
 Pat deuoured· cristes folde :

Christ is a
 shepherd, and
 [fol. 316 b,
 col. 1.]
 every shep-
 herd needs a
 staff.
 The Cross is
 the shepherd's
 crook.
 Therewith he
 gave the devil
 a dint, and
 frightened the
 wolf, and
 drove him
 with the dints
 all to draf.

XXIV.

- 304 **3**it seide· þe Meke Marie—
 Roode· pou reendest my Rose al red :
 Preo Iewes coomen· from Caluari
 Pat day· pat Ihesu poled ded,
 308 Alle þei seiden· þei weore sori,
 For-dolled· in a drouknyng dred;
 Þei tolden hem alle· wherfore· and whi
 Heore hertes were colde·, as lumpyng led ;
 312 Þe furste· heore tale tolde :
 Whon crist was knit· with corde on a stok
 His bodi bledde· a-ȝein pat blok,
 Þorw feet and hondes· nayles gan knok,
 316 Þen gan myn herte· to colde :

[respondit
 Maria.]
 O Cross, thou
 rendest my
 red rose.
 Three Jews
 came from
 Calvary the
 day Christ
 died, and said
 they were
 sorry and sore
 afraid.
 The first said :
 " On the
 Cross Christ's
 blood ran
 down the
 block.
 Through feet
 and hands
 nails were
 knocked.
 Then my
 heart began
 to grow cold."

XXV.

The second
said:

"It was not
that that
caused me to
be sorrowful,
so much as the
setting up of
the Cross
after he was
nailed
thereon.
Then the
nails rent his
hands and
feet.
The hard hat
of thorns
pierced his
head.
His joints
were dis-
jointed, I
perceived.
Then wept I
water, and
tears did
flow; to care
I was
inclined."

PE Secounde seide nay: not pat
pat dude serwe in-to myn herte schete;
But whon þe Roode ros and doun was squat,
þe nayles renten him hondes and feete, 320
þorw-out his helm þe harde hat
þe þornes in-to his flesch gan crepe,
His loyntes vn-loynet I tok good gat;
þo weop I water and teres leete, 324
To care I was enclyned:
In cloddres of blod his her was clunge,
þe flesch was from þe bones swonge,
Druize drinkeles was his tonge, 328
His lippes to clouen and chyned:

XXVI.

The third
said:

"Those pains
you have told
were the least
he endured.
Methought
this pain was
the greatest.
All his flesh
was flayed,
and a sword
went through
Mary's breast.
Out of the
Cross the
knife came
then.
She fell down
in swoon
thereat, but
the Jews by
tens and by
twelves
danced before
her and
mocked her
grief."

PE bridde seide þis pouhte me lest
Of þeose peynes and oper mo, 332
þis peyne pouhte me peyne mest;
Al his flesch he let of flo,
His Mylde Moder stod him nest,
Loked vpward And hire was wo,
A swerd swapped hire þorw þe brest: 336
Out of þe cros þe knyf com þo,
þis siht sauh I my-selue:
þe swerd of loue þorw hire gan launce,
Heo swapte on swownyng þorw þat chaunce; 340
To scornen hire þei gan daunce,
Iewes bi ten and twelue:

XXVII.

Mary said:
Since the
three Jews

Sin Iewes made so muchel mon,
To seon my brid, bounden in brere, 344

- In sad serwyng' moste I' gon'
 To seon blodi' my chyldes chere:
 Fadres' and Modres' pat walken in won
 348 Schul loue heore children' beo skiles clere;
 Deose two loues' weore in me al-on,
 For fader and moder' I' was here,
 Deose two loues' in me weore dalt:
 352 I' was fader' of his flesch,
 His Moder hedde' an herte nesch,
 Mi serwe flowed' as water fresch,
 Weopyng' and wo' I' walt:

bewailed the
 sufferings of
 my son, it
 behoved me
 to give way to
 sorrow when
 I saw my son's
 face all
 bloody.
 Fathers and
 mothers both
 love their
 children.
 These two
 loves were
 centered in
 me.
 I was father
 and mother
 here.

XXVIII.

- IN me weore tacched' sorwes two,
 In þe fader' mihte non a-byde,
 For he was euere' in reste and Ro,
 Ioyned' in his Ioyes wyde,
 360 I' serwed sore' for to sei so:
 I' say whon þat my derlyng dide,
 Wiþ dunter' he was to depe i-do,
 Vp-on a tre' his bodi was soyled;
 364 Whon troupe is told' and darterd:
 Of alle Ioyes' God is welle,
 Per mihte no serwe' in him dwelle,
 I' serwed sore' as Clerkes telle,
 368 Mi pyne' was not departed':

A father's and
 a mother's
 sorrow were
 felt by me.
 The father in
 rest and peace
 could feel no
 sorrow.

I sorrowed
 sore to see
 my darling
 done to death
 by dint, and
 his body
 defiled on a
 tree.

God is well of
 all joys, no
 sorrow could
 abide in Him.

XXIX.

- PE hattore loue' þe caldore care,
 Whon frendes fynde' heore fruit defoyled;
 þe dispitous Iewes' nolde not spare,
 372 Til trie fruit' weore tore and toyled;
 Neuer Mayden' Mournede mare,
 I' sauh my child' ben surded and soyled,

The hotter the
 love, the
 colder the
 grief.
 The cruel
 Jews would
 not cease
 until the fruit
 was torn and
 spoilt.
 [fol. 316 b,
 col. 2.]

I saw my son
defiled, and
1 MS.
ben oyled.
my heart was
torn by the
sword of
sorrow.
For I saw my
son bemolled
with blood, as
Simeon had
foretold.

Myn herte to-clef wip swerd of care ;
I sauȝ my brid with blod bem-oyled¹, 376
As Symeon seide beo-forn¹,
þe swerd of serwe, scharp I-grounde,
Schulde ȝiue myn herte a wounde ;
In more wo þen I was bounde 380
Neuere buirde hap born :

XXX.

At the cruci-
fixion the
dead did
wake, the day
turned to
dun night, the
mirk moon
made mourn-
ing, the light
leapt out of
the sun, the
temple walls
did shiver and
shake.
The veils in
the temple
spun in two.
O Cross, why
wouldst thou
not crack
when
righteous
blood ran
down thee,
and when kin
lost kin ?
Thou didst
stand stiff as
a mast when
life departed.

ÞE dede worpily gan wake,
þe dai turned to nihtes donne,
þe Merke Mone gan Mournyng make, 384
þe lyht out leop of þe sonne,
þe temple walles gan chiuere and schake,
Veiles in þe temple a-two þei sponne :
Cros whi noldestou not crake, 388
Whon rihtful blod on þe was ronne,
And kuyndes losten heore kende :
Whon my fruit on þe was fast,
Cros whi weore þou not a-gast ? 392
þow stod stif as eny mast,
Whon lyf left vp his ende :

XXXI.

St. Denis said
that the whole
world went
then to wreck.
He saw the
planets lose
their
brightness.

Whon þat Prince of Paradys
Bledde bope brest and bak : 396
An heþene clerk was seint Denys,
He seide þis world wente al to wrak,
He sauȝ þe planetes passen out of here pris,
þe brihte sonne gan waxen blak ; 400
þe Clerk þat was so wonderly wys
Wonder wordes þer he spak,
Denys þis grete Clerk seide :
þe day of doom draweþ to an ende, 404

St. Denis said
the day of
doom draws
to an end.

Al vr kuyndes hap lost vr kende;
 Til God þat dyed for vch a kuynde
 For Monnes kuynde deyde :

All things did
 act against
 their nature
 while Christ
 was dying for
 all mankind.

XXXII.

- 408 **F**owles fallen out of heore fliht,
 Beestes gan Belwe in euēri binne :
 Cros whon Crist on þe was cliht,
 Whi noldestou not of mourning minne ?
 412 Þe Cros seide ladi briht,
 I bar ones þi fruit for monnes sinne,
 More to amende monnes riht
 Þen for eny weolpe þat I gan winne ;
 416 Wiþ blod God bouȝte his broper :
 Whon Adam Godes bidding brak ;
 He bot a bite þat made vs blak,
 Til fruit weore tied on treo wiþ tak ;
 420 O fruit for anoþer :

Fowls fell out
 of their flight,
 beasts did
 bellow in
 their bins.
 O Cross, when
 Christ was
 fastened on
 thee, why
 didst thou not
 give way to
 grief ?
 The Cross
 thus replies :
 " I did bear
 thy fruit for
 man's sins,
 more to
 amend man's
 right than to
 gain any
 wealth.
 Adam's biting
 a bit of apple
 made us all
 black, until a
 fruit was tied
 with tack on
 tree.

XXXIII.

- S**in Cristes Cros þat kepeþ ȝifte
 Graunted of þe fadres graunt,
 I was lokēd I schulde vp-lifte
 424 Godes sone and maydenes faunt,
 No Mon hedde scheld of schrifte ;
 Þe deuēl stod lyk A lyon raumpant,
 Mony folk In-to helle he clihte,
 428 Til þe crosses dunt ȝaf him a daunt ;
 Mi dedes are bounden and booked :
 Alle þe werkes þat I haue wrouht
 Weore founden in þe Faderes fore-pouht,
 432 Þerfore ladi lakkeþ me nouht,
 I dude as me was looked :

I was ordained
 to uplift God's
 Son, else there
 would be no
 shield against
 the devil.

The devil
 stood like a
lion rampant,
 and many folk
 he carried off
 to hell, until
 the Cross's
 dint gave him
 a check.

XXXIV.

Through
blood and
water
Christendom
was wrought.

And a man
may be
baptized in
Christ's blood
by virtue of
true belief,

Christened we
were in red
blood when
Christ bled on
the Cross of
Cypress and
Olive.

Porw Blod· and Watur· cristendam was wrouht,
Holy writ· witnessþ hit wel,
And in wille· of soþfast þouht, 436
A Mon mai· be cristened skil;
þat blod· þat us alle bouht
Digne cristenyng· gan vs del;
At cristenyng· crist for-þat vs nouht, 440
His blessedde blod· whon we gan fel:
Maiden· Moder· and Wyue:
þi fruit haþ ȝiuen vs baptem,
Cristened we weore· In Red rem, 444
Whon his bodi bledde· on þe Beem,
Of Cipresse. and Olyue·:

XXXV.

Jesus said to
Nicodemus
that we must
be born
again, first in
the flesh, next
in the font.

[fol. 316 b,
col. 3.]

Had I not
borne Christ,
mankind
would have
been left in a
forlorn lodge,
there to grunt
and groan.

AS Ihesu seide· to Nichodemus 448
“But a Barn· be twyȝes born,
Whon domus-day· schal blowen his bemus,
He may elles ligger· loddere for-lorn,
Furst of a wombe·; þer reupe remus,
Sippe in a font; þer synne away is schorn”: 452
I· was cros· to monnes quemus,
I· bar þe fruit· þow bar bi-forn,
For þi beryng· Al-one:
But ȝif I· hedde· I·-boren him eft, 456
From riche reste· mon hedde beo-reft
In a loren logge· I·-left;
Ay· to grunte· and grone·:

XXXVI.

Thou art
heaven's
queen, thy

Pou art I·-Crowned· heuene quene, 460
þorw þe burþe· þat þou beere,

- Pi garlond is al of graces grene,
 Helle Emperesse in heuene Emperere :
 464 I am a Relyk pat shineþ shene,
 Men wolde wite wher pat I were,
 At þe parlement wol I bene,
 On domes-day prestly a-pere ;
 468 Whon Ihesu schal seye riht pere :
 "Trewely vppon þe Roode tre
 Mon I dyede for þe ;
 Mon what hastou don for me
 472 To beon my frendly feere ?"

garland is of
 green graces,
 and thou art
 even empress
 of hell.
 I am a relic
 that shines
 clear, and at
 the parlia-
 ment to be
 held on
 Doomsday
 men shall see
 me appear.
 Then shall
 Jesus say :
 Man, I died
 for thee on the
 Cross ; what
 hast thou done
 for me to be
 worthy of my
 friendly
 fellowship ?

XXXVII.

- At þe parlement shul puiten vp pleynnyng,
 Hou Maydenes fruit on me gan sterue,
 Spere and spounge and sharp nayling,
 476 Þow þe harde hat þe heued shal kerue,
 Shul preie to þat rihtful kyng :
 Vche mon schal haue as þei a serue,
 Rihtful schul ryse to riche restyng,
 480 Truyt and tripet to helle shal sterue :
 Mayden Meoke and Mylde :
 God haþ taken in þe his fleschly trene
 I bar þi fruit leopi and lene ;
 484 Hit is riht þe Roode helpe to a-rene
 Wrecches pat wrappe þi chylde :

At that
 parliament
 complaint
 shall uprise.

Each shall
 have as they
 deserve that
 day.
 The righteous
 shall ascend to
 a rich resting-
 place.
 The wicked
 shall die in
 hell.
 I bore thy
 fruit, and it is
 right that I
 should help to
 arraign the
 wicked that
 injured thy
 child.

XXXVIII.

- ÞE queen a-cordet wip þe cros
 And a-þeyn him spak no more speche ;
 488 Þe queen 3af þe Cros a cos,
 Þe ladi of loue loue gan seche,
 Þei3 hire fruit on him were di3t to dros,
 Whon rendyng ropus gan him reche :

The queen
 agreed with
 the Cross, and
 gave it a kiss.

She even
 began to love
 the Cross.

Christ's Cross
has kept us
from loss.
So does
Mary's
prayers and
God our
leech.
The queen
bore fruit
first, and the
Cross after-
wards, to
eliver us
from hell.

Cristes cros· hap kept vs from los, 492
Maries preyers· And God vr leche,
þe qween· and þe Cros· a corde :
þe qween bar furst· þe cros afturward,
To fecche folk· from helleward, 496
On holy stayers· to steyen vpward
And regne· wiþ God vr lorde :

XXXIX.

The Clerk
that made
this allegory
of Mary's woe
for our
instruction
was a witness
of Christ's
passion.
But the Cross
is a cold
creature, deaf
and dumb,
though it has
been here,
metaphori-
cally, en-
dowed with
life.
None ever
heard Christ's
Cross speak,
nor did our
Lady lay any
blame upon it.

þE Clerk· þat fourmed· þis figour
Of Maries wo· to wite som, 500
He saiþ him-self· þat harde stour,
Whon godes Armus· weore rent aroum ;
þe Cros is a cold· Creatour,
And euere ȝit hap ben· def· and dom, 504
þeiȝ þis tale beo florissheð· wiþ faire flour,
I· preue hit· on Apocrafum ;
For witesse· was neuer foundet :
þat neuere cristes cros spak, 508
Oure ladi leide· on him no lak,
Bot to pulte· þe deuēl a-bak,
We speke· hou crist was woundet :

XL.

In fleschly
weed God did
him hide.
Of gentle
maid was he
born to
bleed,

On a stock-
like stede He
rode, we read,
in red array.

From devil's
dread may

IN Fleschly wede 512
God gan him hede,
Of Mylde May
Was bore to blede,
As Cristes Crede 516
Soply wol say ;
On a stokky stede
He Rod· we Rede,
In Red Array ; 520
From deuēles drede

pat Dnyk vs lede,

At domes-day :

- 524 Whon peple schal parte and pace:
 To heuene halle or to helle woode,
 Cristes cros and cristes blode
 And Marie preiers, pat ben ful goode,
 528 Grant vs þe lyf of grace Amen.

that duke lead
 us upon
 Doomsday.

When people
 shall part to
 heaven or to
 hell, may
 Christ's Cross
 and Mary's
 prayers obtain
 for us the life
 of grace.

Explicit disputacio inter Mariam
 et Crucem. Secundum Apocrafum.

IX.

[* Douce
MS. 126, fol.
90 b.]

[WITH AN O AND AN I*.]

I.

God came into
this world,
and died for
the love of
man.

Godys sone þat was so fre,
In-to þis world he cam,
And let hym naylyn vp-on a tre,
Al for þe loue of man ;
His fayre blod þat was so fre,
Out of his body it ran,
A dwelful syȝte it was to se ;
His body heng blak *and* wan,
Wiþ an O *and* an I.

4

His body hung
black and
wan on the
Cross.

8

II.

The crown of
thorns pierced
his head.

His coroune was mad of þorn
And prikkede in-to his panne,
Boþe by hynde *and* a forn ;
To a piler y-bowndyn

12

To a pillar he
was bound.

Ihesu was swiþe sore,
And suffrede many a wownde
þat scharp *and* betere wore.

16

In his bitter
passion he
ever thought
of man.

He hadde vs euere in mynde,
In al his harde þrowe,
And we ben so vnkynde,
We nelyn hym nat yknowe,
Wiþ an O *and* an I.

20

III.

- But-ȝif we loue hym trewe,
 Houre peynys ben in helle,
 24 ȝarkyd euere newe ;
 Who so wele loue trewe
 Byhold ihesu on þe croys,
 28 **H**ow he heng pale of hewe,
 And cryde wiþ mylde voys.
 Me pristip he gan to kalle,
 Þe iewis herdyn þys,
 Eysel meynt wiþ galle
 32 þey bedyn hym y-wys,
 With an O *and* an I.

Love Christ,
 and look to
 the Cross,

and see how
 he cried for
 drink.

The Jews
 gave him
 vinegar and
 gall.

IV.

- His prist was to seyȝe
 For loue of manys soule,
 36 Hym longede for to deȝe ;
 Who so be proud in herte
 Þynk on god al-mȝt
 And on his wowndys smerte,
 40 How rewly he was a-dȝt ;
 Godys sone in trone,
 Þat heȝest is of mȝt,
 Tok batayle a-lone
 44 For oure loue to fyȝt,
 With an O *and* an I.

Jesus longed
 to die.

For love of us
 he did battle
 alone.

V.

- Þe batayle was so stronge,
 At many a betȝer wownde.
 48 Þe ryche blod out spronge :
 Trewe turtyl corounyd on hylle,
 Þat heȝest art of kynde,
 Þy loue chaungyþ my wille,

In this battle
 the blood
 flowed out.

I will forsake
the devil, and
[fol. 91.]
serve the
gracious lady
St. Mary.

Whan þou comyst in my mynde ; 52
þe fend I forsake anon,

For on lady so hende ;
To seruyn þe lady þan wil I gon,
For zhe is of my kende, 56
With an O And an I.

VI.

I am one of
those whom
thy sorrow
has redeemed.

Ich am on of þo
þat þy sone bouzte dere,
He schal me nat for-go. 60

A M E N .

X.

[WITH AN O FOR AN I*.]

[* Douce
MS. 128, fol.
258.]

As þou for holy churchē riȝt
 Bare þe bloody face,
 To þe y praye, boþe day *and* nyȝt,
 4 Of ioȝe sende me a space.
 Wiþ an O. for *and* an I. a space for to a-byde,
 Thu bere myn arnde to þat lord. þat bare þe bloody syde.
 ¶ Ihesu kyng in trone,
 8 Lord in magesté
 To þe y make my mone
 Wiþ herte good and fra.
 Frendes haue y none
 12 That wolde me knowe ne se,
 My wonynge ys allone,
 Lord wel wo ys me!
 Wiþ an O. *and* an I. My wonynge is wel wykke,
 16 Frendes haue y fewe, My fomen walkeþ þykke.

To thee who
suffered for
holy Church,
I pray for joy.

Jesus, to thee
I make my
moan.

I have no
friends, and I
am very
sorrowful.

I have few
friends, but
many foes.

XI.

THE INVENTION OF THE HOLY CROSS*.

[* From
Caxton's
Golden
Legend, third
edition¹, 1493;
fol. Cxxxj.
col. 1.]

Of thynuencion of the holy crosse *and* first of this word
Inuencion /

The holy
Crosse was
found by Seth
and others.
[* fol. Cxxxj.
col. 2.]

THe Inuencion of the holy crosse is sayd by cause that this
daye the holy crosse was founden for tofore it was founden
of seth in paradyse * terrestre / Lyke as it shall be sayde here-
after : and also it was founden of salamon in the monte of
lybane and of the quene of saba / in the temple of salamon
And of the lewes in the water of pyscyne And on this
daye it was founden of Helayne in the mounte of caluarye /

Time of the
finding of the
Crosse.
The Gospel of
Nichodemus
tells how Seth
went to
Paradise for
the oil of
mercy.

THe holy Crosse was founden two hondred yere after the
resurrexcion of our lord It is redde in the gospell of
nychodemus / that whan Adam wexed seek : Seth his sone
wente to the yate of paradyse terrestre for to gete the oyle of
mercy for to enoynte wyth alle his faders body : Thenne ap-
pyered to hym saint mychell thaungell and said to hym /
traueyle not the in wayne / for this oyle. for thou mayst not
haue it tyll fue thousand and fyue hondred yere ben passed /
how be it that fro Adam vnto the passyon of our lord were
but fyue M *and* *xxxij yere / In another place it is redde
that the aungell broughte hym a braunche. *and* commaunded
hym to plante it in the mounte of lybanye. Yet fynde we
in another place : that he gaaf to hym of the tree that adam

[* fol.
Cxxxj b,
col. 1.]

¹ The first edition (1483) is in the British Museum, but was overlooked till this place and the next were in type.

ete of / And sayd to hym that whan þat bare fruyte he shold be
guarysshed and all hool / Whan seth came agayn, he founde
his fader deed / and planted this tree vpon his graue / And
it endured there vnto the tyme of salamon / *and* by cause he
sawe that it was fayre / he dyde doo hewe it down / and sette it
in his hows named saltus / *and* whan the quene of saba came
to vysyte Salamon / She worshypped this tree by cause she
sayde the sauour of all the world shold be hanged theron /
by whom the royaume of the Iewes shall be defaced and seace :
Salamon for this cause made it to be taken vp and doluen
depe in the grounde / Now it happed after that they of Iheru-
salem : dyde doo make a grete pyte for a pyscyne : where as
the mynysters of the temple shold wesshe theyr bestes þat
they sholde sacrefyse / and there founde this tree / *and* this
pyscyne hadde suche vertue that the aungels descended *and*
meuyd the water / And the fyrst seek man that descendyd in
to the water after the meuyng / was made hool of what
someuer sekenesse he was seek of. And whan the tyme ap-
proched of the passyon of our lord / thys tree aroos out of the
water and floted. aboue the water / And of this pyece off tymbre
made the Iewes the crosse of oure lord / Thenne after this
hystorye : the crosse by whiche we ben saued . came of the tree
by whiche we were dampned / *and* þe water of that pyscyne
had not this vertue onely of the aungel : but of the tree /
Wyth this tree wherof þe crosse was made there was a tree
that wente ouerthwarte on whyche the armes of our lord
were * nayled / And another pyece aboue whiche was the table /
wherin the tytle was wryten : *and* another pyece wherin þe
sokette or morteyns was maade that the body of the crosse
stood in : Soo that there were foure manere of trees That is
of palme of cypres / of cedre and of olyue / Soo eche of thyse
foure pyeces was of one of these trees : This blyssyd crosse
was put in the erthe and hid by the space of an C yere and
more But the moder of themperour whiche was named
helayne founde it in this manere / For constantyn came wyth
a grete multytude of barbaryns nyghe vnto the ryuer of the

The holy
Cross in time
of Solomon.

It bestowed
miraculous
powers upon
the pool of
Bethsaida.

[* fol.
Cxxxii. b,
col. 2.]

The Cross
consisted of
four kinds of
trees.
The Cross was
hidden for
more than one
hundred
years.

Constantine's
vision of the
Cross.

By help of the
token of the
Cross he
defeats his
enemies.

[* fol.
Cxxxii.
col. 1.]

Helena goes
in search of
the Cross.

Judas tells the
Jews some
particulars
relating to
the Cross.

dunoe / whiche wold haue goon ouyr for to haue destroyed al
the countré And whan constantyn hadde assembled hys
hoost / He wente and sette them ageynst that other partye /
but assone as he began to passe the ryuer: he was moche
aferd / by cause he shold on the morn haue batayle / And in
the nyght as he slepte in his bedde: an angel awoke hym
and shewed to hym the sygne of the crosse in heuen and sayd
to hym: Beholde on hys on heuen / Thenne sawe he the crosse
made of ryght clere lyght / and was wryten there vpon wyth
lettres of gold / In this sygne thou shalt ouercome the batayle /
Thenne was he alle comforted of this visyon / And on the
morne / he put in his banere the crosse: and made it to be
born tofore hym and his hoost. and after smo[te] in the hoost
of his enemyes: and slewe and chaced grete plenté / After
this he dyde doo calle the bysshoppes of the ydollis / and
demaunded them to what god the sygne of the crosse apper-
teyned: and whan the[y] coude not answeere somme crysten
men þat were there tolde to hym the mysterye of the crosse
and enformed him in the faith of the trynyté. Thenne anone
he byleued parfyte in god / and dyde doo baptyse hym *and
after it happed that constantyn his sone remembryd the vyc-
torye of his fader: Sente to helayne his moder for to fynde
the holy crosse Thenne helayn wen[t]e in to Iherusalem / and
dyde doo assemble alle the wyse men of the countré: and whan
they were assembled / they wolde fayne knowe wherfore they
were called: Thenne one Iudas sayd to them: I wote wel þat
she wyl knowe of vs where the crosse of Ihesu cryst was leyd:
but beware you al / that none of you telle hyr / For I wote
well thenne shal our lawe be destroyed For zacheus myn
olde fader sayd to symon my fader / And my fader sayde to
me at his deth: be wel ware: that for noo tourment that ye
maye suffre / telle not where the crosse of Ihesu cryst was leyde
For after that it shall be founden the Lewes shall reygne no-
more. but the crysten men that worshyppe the crosse shal
thenne reygne. And verayly this Ihesus was the sone of god:
Thenne demaunded I my fader: whe[r]fore had they hanged

hym on the crosse sythen it was knowen that he was the sone of god. Thenne he sayd to me fayre sone I neuer accorded therto: But gaynsayd it alwaye / but the pharysees dyde it by cause he repreuyd theyr vyces / but he aroos on þe thirde daye and his discypples seeying he ascended in to heuen / Thenne by cause that stephen thy broder bylyued in hym the Iewes stoned hym to deth / Thenne whan Iudas had sayde thyse wordes to hys felawes / they answerd we neuer herde of suche thynges. Neuerthelesse kepe the wel yf the quene demaunde the therof pat thou saye nothyng to hyr / whan þe quene had called them / and demaunded theym the place where our lord Ihesu cryst had be crucefied / they wold neuer telle ne ensygne hyr: Thenne commaunded she to brenne them alle / but thenne they doubted *and* *were aferde / *and* deluyerd Iudas to her [*and*] sayd / Lady this man is the sone of a prophete and of a Iust man *and* knoweth ryght wel the lawe / and can telle to you all thyng wat ye shall demaunde hym / Thenne the quene lete all the other go *and* reteyned Iudas wythout moo / Thenne she shewed to hym his lyf and dethe and bad hym chese whiche he wold. Shewe to me sayd she the place named golgata: where our lord was crucefied by cause / and to the ende that we maye fynde the crosse / Thenne sayd Iudas it is two C yeres passed and more / and I was not thenne yet born / Thenne sayd to him the lady / by hym that was crucefied. I shal make the perysshe for hungre. yf thou telle not to me the trouthe / Thenne made she hym to be caste in to a drye pytte / *and* there tourmented hym by hungre / and euyll reste. whan he had ben seuen dayes in that pytte / Thenne sayd he yf I myght be drawen out: he shold saye the trouthe / Thenne he was drawen out / and whan he came to the place / anon the erthe moeuyd and a fumme of grete swetenesse was felte in suche wyse that Iudas smote his hondes to-gyder for ioye and said in trouthe Ihesu cryst thou art the sauor of the world / It was so that Adryan the Emperour had do make in the same place where the crosse laye a temple of a goddesse by cause that all they that came in that place

The Jews
would not tell
Helena where
the Cross was
[* fol.
Cxxii.
col. 2.]
to be found.

Helena
threatens
Judas.

Judas at last
consents to
find the
Cross.

shold adore that goddesse But the quene dyde do destroye
 þe temple / Thenne Iudas made hym redy and began to dygge /
 And whan he came to xx paas depe / he founde thre crosses
 and brought them to the quene / And by cause he knewe not
 whiche was the crosse of our lord he leyed them in the mydle
 of þe cyté: *and* abode the demonstraunce of god: *and* aboute
 the houre of none / there was the corps of a yonge man brought
 to be bu*ryed / Iudas retheyned þe byere *and* layed vpon it
 one of the crosses / and after the second. *and* whan he layed
 on it the thyrde / anone the body that was deed came agayn
 to lyf / Thenne cryed the deuyll in the eyre. Iudas what hast
 thou don: thou hast doon the contrarye that thother Iudas
 dyd / For by hym I haue wonne many sowles / *and* by the I
 shall lose many by hym I reyned on the people / and by the I
 haue loste my royaume / Neuerthelesse I shall yelde to the this
 bountee For I shal sende one that shal punyssh the / and
 that was accomplysshed by Iulyan the appostata: whiche tour-
 mentyd hym afterward¹ whan he was bysshop of Iherusalem:
 and whan Iudas herde hym he cursed the deuyll and said to
 him Ihesu cryst dampne the in fyre perdurable / After this
 Iudas was baptysed *and* was named quyryache / And after was
 made bysshop of Iherusalem / whan helayn had the crosse of
 Ihesu crist / and that she had not the nayles / Thenne she sente
 to þe bysshop quyryache that he sholde go to the place and
 seeke the nayles / Thenne he dyde dygge in therthe so long
 that he founde them shynyng as golde. thenne bare he them
 to the quene / and anone as she sawe them she worshypped
 them wyth grete reuerence. Thenne gaf saint helayn a parte
 of the crosse to her sone: And that other parte she lefte in
 Iherusalem cloyd in gold: syluer and precyous stones / And hyr
 sone bare the nayles to the emperour: And the Emperour dyde
 doo sette them in hys brydel [and] in his helme whan he wente
 to batayle: This reherceth Eusebe whiche was bisshop of Cezar
 / how be it that other saye otherwyse: Now it happed that
 Iulyan the appostata dyde doo slee quyryache þat was bysshop
 of Iherusalem: by cause he had founden the crosse / For he

[* fol.
 Cxxxii. b,
 col. 1.]

The true
 Cross is
 found.
 The devil
 rails at Iudas.

¹ Orig.
afterward.

Iudas
 becomes a
 Christian and
 a bishop.

The finding of
 the nails.

Eusebius
 relates some
 of these
 matters.

hated * it soo moche / that where someuer he founde the crosse /
 he dyd it to be destroyed / for whan he wente in batayle ayenst
 them of perse he sente and commaunded quyriache to make
 sacrefyse to thydollis // And whan he wold not doo it / he dyde
 do smyte of his ryghte honde / *and* sayd wyth this honde hast
 thou wryten many lettres / by whiche thou repellyd moche folke
 fro doying sacrefyse to our goddes : Quyryache said thou wood
 hounde thou hast don to me grete proffyte. For thou hast
 cut of the hõnde wyth whiche I haue many tymes wreten to
 the synagoges that they sholde not byleue in Ihesu cryst : And
 now sythe I am crysten / thou hast taken fro me that whyche
 noyed me : Thenne dyde Iulyan do melte leed and cast it in
 his mouth *and* after dide do bringe a bedde of yron / *and*
 made quyryache to be layed *and* stratched theron / and after
 layed vnder brennyng cooles. and threwe therin grees and
 salte / For to tourmente hym the more / *and* whan quiriache
 moeuyd not Iulyan themperour sayd to hym / other þou shalt
 sacrefye our goddes / or thou shalt say at the leest thou art
 not crysten / and whan he sawe he wold do neuer neyther he
 dyde doo make a depe pytte ful of serpentis and venemous
 bestes / and caste hym therin / *and* whan he entred anone the
 serpentis were all deed / Thenne Iulian put hym in a cawdron
 full of boylynge oyle : and whan he shold entre in to it / he
 blyssyd it and sayde / Fayr lord tourne this bayne to baptysm
 of martyrdom / Thenne was Iulyan moche angry : *and* com-
 maunded that he shold be ryuen thorough his herte wyth a
 swerd / and in thys manere he fynysshed his lyf /

[* fol.
Cxxxii, b,
col. 2.]

Judas is
tormented by
Julian the
Apostate.

He is
stretched
upon burning
coals.

His
tormentors
cast him into
a pit full of
serpents.

At last he is
put to death.

The vertu of the crosse is declared to vs by many myracles /
 For it happed on a tyme that one enchauntour hadde dysceiued
 a notarye : and broughte hym * in to a place : where he had
 assembled a grete conpanye of deuylls / and promysed to him
 that he wold make him to haue moche rychesses And whan
 he came there he sawe one persone blacke sitting on a grete
 chayer : and all aboute hym all full of horryble peple *and*
 blacke whiche had speres *and* swerdes : Thenne demaunded
 this grete deuyll of the enchauntour who was that clerke / then-

Many
miracles are
related of the
Crosse.

[* fol.
Cxxxiii,
col. 1.]

A company of devils were once put to flight by the sign of the Cross.

chauntour sayd to him / Syre he is oures / thenne said the deuyll to him: yf thou wylt worship me and be my seruaunte / and renye Ihesu cryst: thou shalt sitte on my right side The clerke anone blessid hym wyth the signe of the crosse and sayd that he was the seruaunt of Ihesu cryst his sauour And anone as he had made the crosse / þ^e grete multytude of deuylls vanyshed awaye /

How the Cross turned its eyes upon "a notary."

¶ It happed that this notari after this on a tyme entred wyth his lorde in to the chirche of saint sophye / and kneled downe on his knees tofore thimage of the crucifyxe: the whiche crucifyxe as it semed loked moche openly *and* sharply vpon him. Thenne his lorde made him to goo aparte on a nother side: and alway the crucifyxe torned his eyen towarde hym. Thenne he made him goo on the lefte syde / *and* yet the crucifyxe loked on hym Thenne was the lorde moche amerueylled / and charged hym *and* commaunded him that he sholde telle him wherof he had soo deserued that the crucifixe soo behelde and loked on him / Thenne sayd the notarye that he cowde not remembre hym of noo good thyng that he had done / sauf that on a tyme he wolde not renye ne forsake the crucifyxe tofore the deuyll / Thenne lete vs so blysse vs wyth the sygne of the blessid crosse that we may therby be kepte fro the power of our goostly *and* dedely enmye the deuyll / And by the merites of the glorious passion that our sauoure * Ihesu cryst suffred on the crosse after this lyf we maye come to euerlastyng lyf in heuen / A M E N.

The sign of the Cross will enable us to keep out of the power of the devil.

[* fol. Cxxxiii. col. 2.]

XII.

THE EXALTATION OF THE CROSS*.

Here foloweth the exaltacion of the holy Crosse /

[* Caxton's
Golden
Legend, third
ed. 1498,
fol.
CClxvii. b,
col. 1.]

THe exaltacion of the holy Crosse is sayd by cause that on
this day þe holy crosse *and* fayth were gretly enhaunced /
and it is to be vnderstonde that tofore the passion of our lorde
Ihesu crist. þe tree of the crosse was¹ a tre of fylthe / for þe
crosses were made of vile trees: *and* of trees without fruyt:
for all that was planted on the mount of caluarie bare no
frute It was a fowl place / for it was the place of þe torment
of theuis: It was derk for it was in a derke place *and* wythout
bewté / It was the tree of deth / for men weren * put there to
deth. It was also the tree of stenche / for it was planted
amonge the caroynes / *and* after the passion the crosse was
moche enhaunced / for the vylté was transported in to pre-
cyosité: Of the whiche the blessyd saynt andrew saith / O
precious holy crosse god saue the: His bareynes was torned
in to fruyte / as it is sayd in the canticles / I shall ascende vp
in to the palme tree: His ignobylité or vnworthines was torned
in to sublymité *and* heyth The crosse þat was torment of
theuis / is now born in the front of themperours / hys derknes
is torned in to lyght *and* clernesse wherof crisostom sayth the
crosse *and* þe woundes shall be more shynyng than the raies
of the sonne at the iugement: his deth is conuerted in to
perdurabylté of lyf / wherof it is sayd in the preface: that
frowhens þat the deth grew / frothens the lyf resourded / and

The Cross a
filthy tree.
¹ Orig. *scan*.

[* fol.
CClxvii. b,
col. 2.]

After the
passion it was
no longer a
vile tree.

The Cross is
brighter than
the sun's rays.

the stencche is torned in to swetnesse canticorum j / This exaltation of the holy crosse is solempnyssed *and* halowed solempnly of the chirche: for the fayth is in it moche enhaunced: for the yere of our lorde vj C *and* xv our lorde suffryd his peple to be moche tormented by the cruelté of the paynems. And cosdroe kyng of perceens subdued to his empyre all the reames of the worlde / and he cam in to iherusalem and was aferde and adredde of the sepulcre of our lorde: And retourned: But he bare with him the parte of the holy crosse / that saynte Helene hadde lefte there:

How
"Cosdroe"
took away
from
Jerusalem a
piece of the
Cross.

Of the impiety
of "Cosdroe."

And thenne he wolde be worshypped of al the peple as a god. And dyde doo make a tour of golde and syluer / wherein precyous stones shone. And made there in the ymages of the sonne. and of the mone: and of the sterres And made that by subtyll conduytes water to be hydde. And to come downe in maner of Rayne.

[* fol.
CClxviii.
col. 1.]

And atte the laste stage. he made horses to drawe charyottes rounde *aboute lyke as they had meuyd the tour and made it to seme as it had thondred / and delyuerde his reame to his sone / and thus this cursid man abode in the temple *and* dyde doo set the crosse of our lorde by him *and* commaunded that he sholde be callyd god of all the people / And as it is rede in libro de mit[r]ali officio / The sayd cosdroe resident in his trone as a fader / set the tree of the crosse on his right side in stede of þe sone / *and* a cocke on his lyfte side in stede of the holy goost / *and* commaunded that he sholde be called fader / And thenne heracle the emperour assembled a grete oost / *and* came for to fyghte wyth the sone of cosdroe by the ryuer of danubye / And thenne it pleyssed to eyther prynce: that eche of theym sholde fyghte one agaynst that other vpon the brydge / *and* he that sholde be vaynquysh *and* ouercome: his aduersarye sholde be prynce of thempyre wythout hurtyng eyther of bothe oostes / *and* soo it was ordeinyd *and* sworn. And who someuer sholde helpe his prynce. sholde haue forthwyth his legges *and* armes cut of: *and* to be plunged. *and* cast in to the ryuer: And thenne heracle commaunded him all to god / *and* to the

Of the
contest
between
"Cosdroe"
and
"Heracle."

holy crosse / wyth all the deuocyon that he myghte: and
 thenne they foughte longe / and at the last our lorde gaaf the
 victorie to heracle: *and* subdued him to his empyre. The
 oost that was contrary and al the peple of cosdroe obeyed theym
 to the crysten fayth / and receyued the holy baptesme / And
 cosdroe knew not thende of þe bataylle / For he was adoured
and worshyped of all the peple as a god / soo that no man
 durst not saye nay to him And thenne heracle came to him /
 and fonde him sitting in his siege of golde / And sayd to hym /
 For as moche as after the manere thou hast honoured the tree
 of the crosse / Yf thou wylt receyue baptim / and the fayth of
 Ihesu cryste / I shall gete it to the * and yet shall thou holde
 thyne trone¹ and reame wyth lytyll hostages / And I shal lete
 the haue thy lyfe / and yf thou wylte not I shall slee the wyth
 my swerde / and shall smyte of thyne hede And whan he
 wolde not acorde therto: he dyde anone doo smyte of his
 hede / And commaunded that he sholde be beried: by cause
 he had be a kynge: And he founde wyth him one his sone of
 the age of ten yeres / whom he dyde doo baptyse. and lyfte
 him fro the fonte. And left to hym the reame of his fader.
 and thenne dyde doo breke that toure² / And gaaf the siluer to
 theym of hys oost / And gaaf the golde and precyous stones for
 to repaire the chirches that the tyraunt had destroyed / And
 took the holy crosse and broughte it agayne to Iherusalem
 And as he descended fro the mount of oliuete / and wolde haue
 entred by the gate: by whiche our sauour went to his passion
 on horsbacke aourned as a kynge sodenly the stones of the
 yates de[s]cended: and Ioyned theym togyder in the yate lyke
 a walle / and all the peple were abasshed / And thenne the
 angell of oure lorde appered vpon the gate holdyng the signe
 of³ the crosse in his honde / And sayd: whan the kyng of
 heuen went to his passion by this gate / he was not arayed lyke
 a kyng / ne on horsback But came humbly vpon an asse / In
 shewyng the example of humylyté whyche he lefte to theym
 that honour hym / And whan this was said he departed and
 vanysshyd away / Thenne the emperour toke of his hosen / and

"Heracle"
 conquers
 "Cosdroe's"
 son.

[* fol.
 CClxviii.
 col. 2.]

¹ Orig. *crone*

"Cosdroe"
 is slain.

² Orig. *trure*.

"Heracle"
 carries away
 the piece of
 the Cross to
 Jerusalem.

³ Orig. *repeats
 the signe of.*

Barefoot and
nearly naked
he enters
Jerusalem.

¹ Orig. took.

shone himself in wepyng. And despoyled hym of alle hys clothes in to his sherte /

And took¹ the crosse of our lorde: and bare it moche humbly vnto the gate /

² Orig.
and And.
[* fol.
CClxviii. b,
col. 1.]

And anone the hardenesse of the stones felte the celestyall commaundement / and ² * remeuyd anone. and opened *and* gaue entree vnto theym that entred Thenne the swete odour that was felte that daye whan the holy crosse was taken fro the toure of Cosdroe / and was brought ayen to Iherusalem fro soo ferre countree / and soo grete space of londe retorned in to iherusalem in that moment / and replenysshid it wyth all swetnes: Thenne the riht deuoute kyng began to say the praysynges of the crosse in this wyse O crux splendidior / & c: O crosse more shynyng than all the steeres / honoured of the worlde rihte holy / and

³ Orig. here.

moost amynable to all theym whiche oonly were worthy to bere³ the raunson of the worlde: Swete tree / Swete nayles / Swete yron: swete spere beryng the swete burdens / Saue thou this presente company. that is this day assemblyd in thy lawde *and* praysynges: And thus was the precious tree of the crosse reestablyshid in his place and thauncyent myracles renewid For a dede man was reised to lyf / And iiij men taken wyth the palsei were cured *and* helid. Ten lepers were made clene: and xv blynde men receyuid theyr sight ayen / Deuylls were put out of men / and moche peple *and* many were delyuerde of dyuerse siknesses *and* maladyes. Thenne themperour dyde doo repayre the chirches. and gaaf to them grete yeftes: and after retorned home to his empyre: And it is sayd in the cronycles that this was done other while: For thei sawe that whan Cosdroe had taken many reames. he took Iherusalem / And zacharye the patriake. and bare awaye the tree of the crosse. And as heracle wolde make peas wyth him: the kyng cosdroe sware a grete othe: that he wolde neuer make peas wyth crysten men *and* romayns yf they renyed not him that was crucifyed / and adoured the sone / And thenne heracle: whiche was armed: wyth faith bro*ughte his oost ayenst him: and destroyed *and* wasted the percians wyth many

Miracles were
wrought by
virtue of the
Cross.

Other
accounts are
given of
Heracius and
his opponent.

[* fol.
CClxviii. b,
col. 2.]

batailes that he made to theym / and made costdroe to flee vnto the cyté of thelyfonte / And at the last cosdroe had the flyxe in his bely / and wolde therfore crowne hys sone kyng / whiche was named mendasa And whan syroys his eldest sone herde herof / he made alyauance wyth heracle / and pursued his fader wyth his noble peple and set him in bondes: and susteynid hym wyth brede of trybulacion and wyth water of anguysh / And at the last he made to shote arowes at him bi cause he wolde not byleue in god / and soo deyed: And after this thyng he sent to heracle the patryarke. the tree of the crosse: and all the prysoneres / And heracle bare in to Iherusalem the precyous tree of the crosse And thus it is rede in many cronycles also. Syble sayth thus of the tree of the crosse / that the blessyd tree of the crosse was thre tymes wyth the paynems as it is sayd in thystorye tripertyte: O thryes blessid tree / on whiche god was stratched / This peraenture is sayd for the lyf of nature / of grace: and of glory: whiche came of the crosse / At constantynople a Iewe entryd in to the chirche of saynt sophie / and considered that he was there alone / and saw an ymage of Ihesu cryst / And took his swerde and smote thymage in the throte / and anone the blood guysshid oute and sprange in the face and on the hede of the Iewe / And he thenne was aferde and took thimage / and cast it in to a pytte / And anone fledde away: And it happed that a crysten man met him and saw him all bloody And sayd to him / fro whens comest thou thou hast slayne some man / and he sayd I haue not: The crysten man sayd verely thou hast commysed some omicide / For thou art all bespronge wyth the blood / and the Iew sayd. verely the god of the crysten * men is grete and the fayth of hym is ferme and approued in all thynges / I haue smyten noo man but I haue smyten thymage of Ihesu Cryst and anone yssued blood of his throte / And thenne the Iewe brought the crysten man to þe pytte / And there drewe out that hooly ymage And yet is sene on this daye the wounde in the throte of thymage / And anon the Iewe bycame a good crysten man and was baptysed. In syrye in the Cyté of baruth

Some say that
"Cosdroe"
was shot to
death with
arrows.

The story of
the Jew who
smote an
image of
Jesus Christ.

[* fol.
CClix,
col. 1.]

How the Jew
became a
Christian.

ther was a crysten man whiche had hyred an hous : for a yere /
and he hadde sette thymage of the crucifyxe by his bedde /
 to whiche he made dayely his prayers / *and* sayd his deuocion /
and at the yeres ende he remeued *and* tooke an other hous. *and*
 forgate *and* lefte thymage behynde hym / *And* it happed that
 a Iewe hyred that same hous / *And* on a daye he hadde another
 Iewe one of his neyghbours to dyner : *and* as they were at
 mete / It happed hym that was boden in loking on the walle to
 espye this ymage / whiche was fyxed to the walle *and* began to
 grynne at it for despyte / *And* agaynst hym / that badde¹ hym /
and also thretened *and* menaced hym : by cause he durst it kepe
 in his hous thymage of Ihesu of nazareth : *and* that other Iewe
 sware as moche as he myght. that he neuer hadde sene it /
 ne knewe not that it was there / *And* thenne the Iewe fayned
 as he hadde ben peased / *and* after went straite to the prynce
 of the Iewes / *and* accused that Iewe of that whiche he hadde
 sene in his hous : Thenne the Iewes assembleden *and* came to
 the hous of hym : *And* sawe thymage of Ihesu cryst / *and* they
 toke that Iewe *and* bete hym / *And* dyd to hym many Iniuries /
And caste hym out half dede of theyr synagoge / *and* anone
 they defowled thymage wyth theyr feet / *and* renewed in it all
 the tourmentes of the passyon of our lord / *and* whan they
 perced his syde wyth the spere / blood *and* water yssued habun-
 dauntly in soo moche that they fylled a vessell / whiche they set
 ther vnder. *And* thenne the Iewes were abasshed *and* bare this
 blood in to theyr synagoge / *and* all the seke men *and* malades
 that ware enointed ther wyth / were anone guarrysshed *and* made
 hooll : *And* thenne the Iewes told *and* recounted alle this thinge :
 by ordre to the Byssshop of the countree : *and* alle they wyth
 one wylle receyued baptyme in the fayth of Ihesu cryst / *and*
 the Byssshop put this blood in ampulles of crystalle *and* of glas
 for to be kepte / *And* thenne he called the crysten man that
 had lefte it in his hous / *and* enquiryed of him who hadde made
 soo fayre an ymage / *and* he sayd that nychomedus hadde made
 it / *And* whan he deyde / he lefte it to gamalyell : *and* Gamaliel
 to zachee *and* zachee to Iaques / *and* Iaques to symon / *And*

How a Jew
grinned at the
Cross which
he saw in
a friend's
house.

¹ Orig. *hadde*.

The Jew is
beaten for
keeping a
cross in his
house.

The cross was
shamefully
used.

[* fol.
CClix.
col. 2.]

Blood came
forth from the
crucifix.

The Jews
believed *and*
were baptized.

had ben thus In Iherusalem vnto the destruction of the Cyté.
And fro thens hit was born in to the Royame of agryppe of
Crysten men / And fro thens it was brought agayn in to the
countree. and it was lefte to me by my parentes by ryghtfull
herytage / and this was done in the yere of our lord seuen
hondred and l.

Migrations of
the image.

And thenne all the Iewes halowed theyr synagogues in to
the chyrches and therof cometh the custome that Chyrches ben
halowed: For to-fore that tyme the aultres were but halowed
only / and for this myracle the chyrche hath ordeyned / that the
fyfte kalendas of decembre / Or as¹ it is redde in an other
place: the fyfte ydus of Nouembre shold be the memorye of
the passyon of our lord / wherfore at rome the chyrche is
halowed in thonore of our sauour / where as is kepte an
ampulle wyth the same blood: *and* there a *solempne feste
is kepte and done / *and* there is proued þe ryght grete vertu
of the crosse vnto the paynems and to the mysbyleued men in
all thynges / And saint gregory recordeth in the thyrd booke
of his dyalogues: that whan andrewe bisshop of the Cyté of
fundane suffred an hooly nonne to dwelle² wyth hym / the
fende thenemy began Temprynte in his herte the beaulté of
her / in suche wyse / that he thoughte in his bedde wycked
and cursyd thynges / And on a daye a Iewe came to rome and
whan he sawe that the daye fayled and myght fynde no
lodgyng. he wente that nyght / and abode in the Temple of
appollin / *and* by cause he doubted of the sacrylege of the place/
how bee it that he hadde no fayth in the Crosse yet he
markyth *and* garnysshed hym wyth the sygne of þe crosse:
thenne at mydnight whan he awoke / he sawe a companye of
euyll spyrytes: whiche wente to-fore one Lyke as he hadde
somme auctoryté of puyssaunce aboue thother by subiection /
and thenne he sawe hym sytte in the middes a-monge the other:
and began to enquire the causes and dedes of eueryche of
thyse euylle spyrytes: whiche obeyed hym / and he wold knowe
what euylle eueryche hadde do / But gregory passyth the maner
of this vysyon / By cause of shortnes But we fynde semblable

Of the
consecration
of churches.

¹ Misprinted
at in orig.

[* fol.
CCix, b,
col. 1.]

² *decedle* in
orig.
How bishop
Andrew was
tempted by
the devil to
give way to
the lusts of
the flesh.
A Jew in the
temple of
Apollo sees a
company of
evil spirits.

Each devil
renders an
account of his
actions to the
chief devil.

¹ came in
orig.

[* fol.
CClix. b,
col. 2.]

One says he
has caused
tempests and
shipwrecks.

Another is
crowned for
causing a
monk to
commit a sin
of the flesh.

One of the
fiends tells
how he has
tempted
St. Andrew.

² So in first
edition, but
read *nonne*.

in þe lyf of faders / That as a man entryd in a Temple of
thydollis / he sawe the deuill syttyng / and all his meyny aboute
hym And one of thyse wycke spyrytes came and odoured hym /
and he demaunded of hym / Fro whens comest thou and he
sayde / I haue ben in suche a prouynce / *and* haue moeued
grete warres : and made many trybulacyons and haue shedde
moche blood and am come¹ to telle it to the : and Sathan
sayd to hym in what tyme hast thou done this. and he sayd
in thyrty da^yes and sathan sayd : why hast thou bee so longe
there aboutes / and sayd to them that stode by hym : goo ye
and bete hym / and all to-lasshe hym. Thenne came the
seconde and worshypped hym / and sayd Syre I haue ben in
the see / And haue moeued grete wyndes and tourmentys and
drowned many shyppes / and slain many men / And sathan
sayde how longe hast thou ben aboute this / and he saide xxij
dayes. *and* sathan sayde hast thou done nomore in this tyme /
and commaunded þat he shold be beten / *and* the thyrd came
and said I haue ben in a Cyté and haue meuyd stryues and
debate in a weddyng / And haue shed moche blood / *and* haue
slayne þe husbond : *and* am come to telle the / and sathan
axed / in what tyme hast thou done this : *and* he sayd in x
dayes / *and* he sayd hast thou done nomore in that tyme / And
commaunded them that were aboute hym to bete hym also :
Thenne came the fourth and sayd / I haue ben in the wýldernes
xl yere : *and* haue laboured aboute a monke *and* vnnethe at the
last I haue throwen *and* made hym to synne of the flessch / *and*
whan sathan herde that / he aroos fro his sete / *and* kyssed hym.
and toke his crowne of his hede / *and* set it on his hede / and
made hym to sytte wyth hym. *and* sayd thou hast done a grete
thyng / and hast laboured more than all thother / *and* this
maye be the maner of the vysyon : that saint gregory leueth :
whan eche had sayd / one sterte vp in the mydle of them all /
and sayd he had meuyd Andrewe agaynst the name² / And
had meuyd the fourth parte of his flessch agaynst her in tempta-
cion *and* therto that yesterday he thought so moche in his
minde on her that in the houre of euyng songe he gaf to her

in Iapying a buffet / *and* sayde pleylnly þat she myght here it
 that he wolde synne wyth her: then[n]e the mayster com-
 maunded hym that he shold performe þat he had *begonne:
and for to make hym to synne he shold haue a synguler
 victory¹ *and* rewarde amonge all the other / *and* thenne
 commaunded he: that they shold goo loke who that was that
 laye in the temple. And they wente *and* loked / *and* anone
 they were ware that he was marked wyth the sygne of the
 crosse: And they beyng aferd escried *and* sayd / veryly this
 is an empty vessell. alas he is marked / *and* wyth this voys
 all the companye of the wycked spyrytes vanysshed awaye /
and thenne the Iewe all amoeuyd came to the bysshop: *and*
 tolde to hym all by ordre what was happed: And whan the
 bisshop herd this / he wepte strongly. *and* made to voyde all
 the wymmen out of his hous / *and* thenne he baptysed the Iewe.
 Saint gregory reherceth in his dyalogues that a nonne entred
 in to a gardyne / *and* sawe a letuse / *and* coueyted that: *and*
 forgate to make the sygne of the crosse / *and* bote it gloton-
 essly / *and* anone fylle doun^e *and* was rauysshe of a deuyl /
and there cam to her saynt Equycyen / *and* the deuyl began
 to crye *and* to saye / what haue I doo I satte vpon the letuse /
and she came *and* bote me *and* anon the deuyl yssued oute
 by the commaundement of the holy man of god: It is redde in
 thystorye scolastyke / that the paynems had pe[y]nted on a walle
 the armes of Serapis / *and* theodosyen dyde do put them out.
and made to be peynted in the same place the sygne of the
 crosse / *and* whan the paynems and prestes of thydollis sawe
 that. anone they dyde them to be baptysed / sayenge that it was
 gyuen theym to vnderstonde of theyr olders / that tho armes
 shold endure/tyll that suche a sygne were made there. in whiche
 were lyf: And they haue a lettre. of whyche they vse / that
 they calle holy / *and* had a forme that they sayd it exposed *and*
 sygnefyed lyf perdurable /

His master
bids him to
complete his
work.

[* fol.
CClxx. col.1.]

¹ Orig.
victory.

The devils
find the Jew
marked with
the sign of
the Cross, by
which they
are terrified
and put to
flight.

How a nun
ate a lettuce
without
making the
sign of the
Cross, and
was ravished
by a devil.

XIII.

THE SYMBOLS OF THE PASSION*.

[* Royal MS.
17 A 27, fol.
72 b.]



[fol. 73.]

The Vernicle
received the
print of Jesus'
face.

I have sinned,
but, Lord,
forgive me
through sight
of the figure I
see before me.

O vernacle¹, i honoure him *and* the,
 þat þe made þorow his preuité;
 þo cloth he set to his face,
 þe prent laft² þere³ þorow his grace, 4
 His moth, his nose, his ine to,
 His berd, his here⁴ dide al so.
 Schilde me for al þat in⁵ my liue
 I⁶ haue singud⁷ with wittus fue, 8
 Namlich with mout of sclauduring,
 Fals othus⁸ *and* bakbiting,

The readings here given are from Additional MS. 11,748.

¹ veronicle.

² by-left.

³ omitted.

⁴ here.

⁵ me fro dissece in al.

⁶ that y.

⁷ sinwed.

⁸ othis swore.

XIII.

THE SYMBOLS OF THE PASSION*.

[* Additional
MS. 22,029.]



- T**he vernacul—I honowre hym [and the]
þat the made throwe hys pryuy[té] ;
The clothe he set ovyr hys face,
4 The prynte he lefte ther, of hys grace,
Hys mowthe, hys nose, hys eyn too,
Hys berd, hys here he ded also.
Schyld me, lorde, for þat in myn lyffe
8 That I haue synnyd with myn wytty[s] fyve,
Namelyche with mowthe of stlawndrynge,
Of fals othys and bakbytynge,

And made boste with tounge al so
 Of sinneus þat i haue do; 12
 Lord of heuen, for-ȝeue it me
 Þorow syht¹ of þe² figur þat i here se.



Cultellus circumsicionis.

Þis³ knif be-tokenep⁴ circumsicion,
 He distroyet⁵ sinne al and sum 16
 Of oure formefadur adam,
 Were-þorow þow⁶ tok kynde of man;
 From temptacioun of lecherie
 Be⁷ my socoure whan i schal diee. 20

The knife or
 circumcision
 destroyed
 Adam's sin.

[fol. 73 b.]
 May it
 succour me
 from the sin
 of lechery.



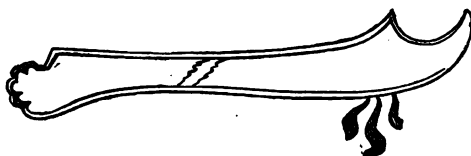
Pellicanus.

Þe pelicane his blod did⁸ blede
 Þer-with his briddus for to fede,
 Þit⁹ be-tokenet on¹⁰ þe rode 24
 Oure lord us fede¹¹ with his blode,
 Wen he us bouht out of helle
 In ioy and blis with him to dwelle,
 And bene our fadur and our fode,
 And we his childurne meke and gode. 28

The pelican
 that feeds her
 young with
 her blood
 denotes
 Christ, who
 fed us with
 his blood, and
 is our father
 and our food.

¹ vertu. ² omitted. ³ the. ⁴ tokeneth the. ⁵ distryed. ⁶ we. ⁷ he be.
⁸ doth. ⁹ hit. ¹⁰ a-pon. ¹¹ fedde.

- And makyng boste with tonge alsoo
 12 Of many synnys that I haue doo :
 Lorde of heuyn, for-zeue it me
 Throwe vertew of the figure þat I here se.



- Thys knyffe betoknythe þe circumsysy[on],
 16 That dystroyd owre synnys alle *and* sum
 Of owre formfathyr adam,
 Wher-thorowe we toke þe kynde of man.
 From temptacyon of lecherye,
 20 Lorde, kepe me tylle that I deye.



- The pelycan hys blode dothe blede
 Per-with hys byrdys for to fede,
 It betoknythe vppe-on the rode
 24 Owre lorde fed vs with hys *precious* blode,
 Whan [h]e vs bowt owt of helle
 In ioie and blys with hym to dwelle,
 And be owre fathyr and owre fode,
 28 And we hys chyldyr meke and good.



May the thirty
pieces of
silver shield
us from
[fol. 74.]
treason and
covetousness.

Triginta denarii.

De pens also þat iudas tolde,
Þat for¹ iesu crist was solde,
Vs schilde from tresun and couetyse,
Per-in to die in no wise.

32

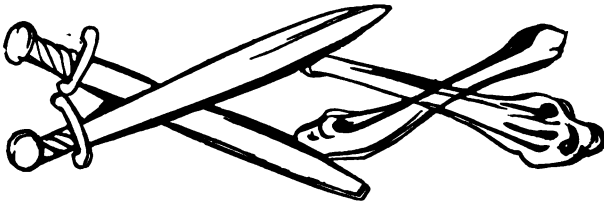


Lanterna.

May the
lantern keep
us from the
night's sin.

Þe lantern þat me bar² in þe lyzt,
Wen crist was taken in þe niȝt,
Hit lyt³ me from niȝtus⁴ sine,
Þat i neuer be tak⁵ þer-inne.

36



Gladii et fustes.

May the
swords and
spears keep
me from
fiends.

Suerdus and battus þat þey bere
Iesu crist þer-with⁶ to fere—
From findus, lord, þow⁷ kepe me
Of hem aferd þat i ne be.

40

¹ ther-fore.
omitted.

² men bare.

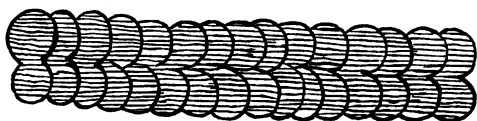
³ he kepe

⁴ dedely.

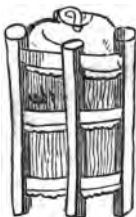
⁵ neuer daye.

⁶ with

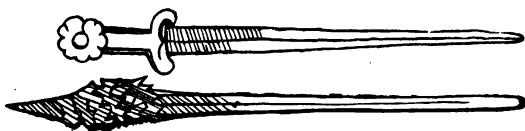
⁷ thay.



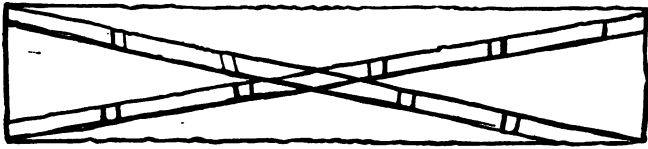
The pens also that Iudas tolde,
 Wher-for iesu cryste was solde—
 Lorde, schylde me from treson and couetyse,
 32 Ther-in that I deye in no wyse.



The lantern þat they bare in the lygthe,
 Whan cryste was takyn with-in þe nygthe—
 Lord, kepe me from nygthys synne,
 36 That I neuyr be take ther-In.



Swerdys and stauys that þei bere
 Ther iesu cryste to fere with there—
 From fendys, lorde, kepe thow me,
 40 Of them, lorde, a-ferd that I not be.

*Arundines.*

[fol. 74 b.]
The Jews
brake Christ's
head with a
reed.
If I wrongany
man, may the
sin be forgiven
me on
account of
this stroke.

Crist had a stroke with a rede,
Per-with þe iewes brak his hed¹;
With gud chere *and* milde moode
Alle he tholud² *and* stille³ stode:
Wen i misdo or ani man me,
Hit be for-3yf for þat pité.

44

[Manus depillans et alapans.

May the
hand that
smote thee
under the ear
be my succour
against my
sins of
hearing.

The hond, lord, þat tare of þyn here,
And þe honde þat flapped under þin here—
þat pine be my socour there
That y haue y-sinwed with myn⁴ here,
And of alle oþur synne al so
þat wiþ myn eren haue y herkened to.]⁵

48

52

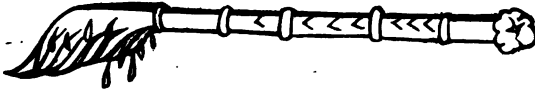
¹ Wiþ a reed he hadde a strake,
Ther-with his heued þe iew to-brake.

² suffred.
MS. 11,748.

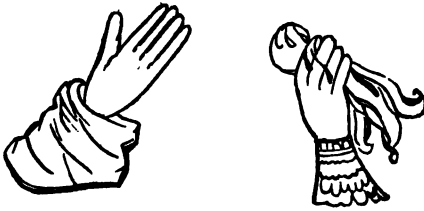
³ stille he.

⁴ with myn is in a later hand.

⁵ From



Uythe a zarde he had a stroke,
 Per-with the iewys hys hede they broke;
 With good chere and myld mode,
 44 Alle he suffyrd and styлле he stode.
 Whan I mys-do ar ony man do me,
 It be for-zeve for that peté.



The handys, lorde, þat tare of thyn here,
 48 And þe hande þat clappyd the vndyr þe ere—
 For þat peyn, lorde, be myn socowre there
 That I haue synnyd with pryde of here,
 And alle othyr synnys also
 52 That with eryl I haue herkynd to.



The Jews put
a cloth before
the eyes of
Jesus; may it
keep me from
the vengeance
of ignorance,
and of other
sins that I
have done.

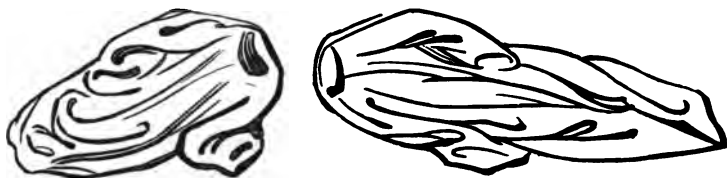
Velamen ante oculos.

De cloth be-fore pin ine to,
To bobbe¹ pe pey knyt it so,
Hit kepe me from² ueniauns
Of childhod *and* of ignorauns,
And of other³ sinnus also
Pat i haue with my ine do,
And with⁴ nose smellud eke,
Bope ho[le] *and* eke⁵ seke.

56

60

fol. 75.]



May the
seamless
white coat be
my succour,
since I have
loved to
indulge in
soft clothing.

Tunica inconsutilis et uestis purpuria.

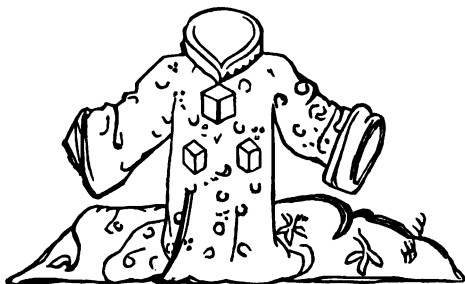
De whit cote pat hade sem none
And pe purple pey layd both upon one⁶,
Pey be my sokur *and* my helping,
Pat my bodi hatp⁷ usud soft clozing.

64

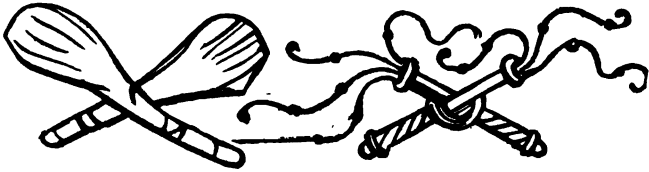
¹ bobby. ² fro eche. ³ alle. ⁴ wip my. ⁵ also. ⁶ laid loot up one.
⁷ ther y haue.



The clothe be-forn thyn eyn too,
 To bobbyn the they knyt it soo—
 Lord, kepe me from vengawns
 56 Of chylrhode and of ignorawns,
 And eke synnys also
 That I haue sene with myn eyn too,
 And with myn nose smyllyd eke,
 60 Bothe olde and seke.



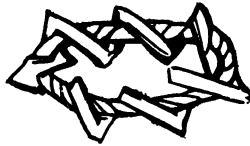
Thyn own cote that had seme non,
 The purpylle þat they leyd lotte vppe-on—
 Lorde, be myn socowre and myn helppynge
 64 That myn bodye hathe vsyd mys clothynge.

*Virge et flagelle.*

May the rods
with which he
was scourged
be my help
against aloth.

With 3erdes grete þow were to-dachud,
With scourges smert al to-lachud,
Þat peine me soker¹ of sinnus²,
Of slouth *and* of idelnes.

68

*Corona spinea.*

[fol. 75 b.]

May the
crown of
thorns shield
me from hell
pit.

Þe coroune of þorn on þin hed þrast,
Þin her to-tar, þi skyn to-brast;
Schild³ me from pein of helle pit,
Þat i haue deseruend þorow uan-wite⁴.

72

*Columpna cum corda.*

May the bond
that bound
the Lord to
the pillar
release me
from the
bonds of
unkind deeds.

To þe piler, lord, al so
With a rop þey⁵ boundun þe to;
Þe senewes from þe bones brast,
So hard hit was draw *and* strened fast;
Þat bond me alese of bondes,
Of unkind dede *and* unkindnes⁶.

76

¹ be my scour. ² synne þia. ³ þat schild. ⁴ wane-wit. ⁵ men

⁶ Harde þay drowe *and* stryend faste;

þe senewys fro þe bonys to-barst.

þat bond alese me *and* vnbynde,

þat y haue trespassed *and* be vnkynde.

The words "*and vnbynde*" and the next line are in paler ink.



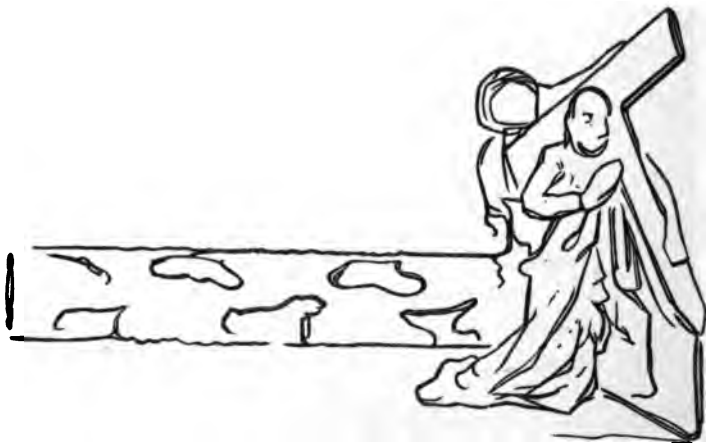
Uythe zardys grete þou ware alle to-daschyd,
 With scorgys smerte alle to-laschyd ;
 Lord, socowre me of synnys thys,
 68 Of stlowthe and eke of ydynes.



The crown of thorn on þi hed preste,
 Thyn here to-tere, thy skyn to-breste.
 Lord, socowre me of synnys thys,
 72 Of stlowthe and eke of Idylnes.



To þe pyller, lorde, also,
 With a rope men bownd þe too,
 Hard drawe and streynyd faste ;
 76 The senews from þe bondys braste.
 Lorde, lose me of bondys in dystresse,
 Thowe I ded onkend a-geyns kyndnesse.



[* fol. 76.]

Thou didst
bear thy Cross
and didst go
out of
Jerusalem.

Thou didst
meet with the
women of
Bethlehem
and of
Jerusalem,
who wept for
thy
sufferings.
Thou didst
tell them to
weep for
themselves
and their
children.

May those
steps of thine
give us pardon
when we
devoutly go on
pilgrimage.

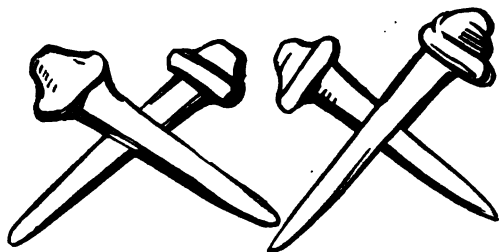
*Uestigia saluatoris, quando exiuit per
portam ierusalem, portando crucem, coronam
spineam * coronatus, mille passus sic
incedens, roseum cruorem distillando.*

Pow bere þe cros and toke þe gate
Out at ierusalemus ȝate ; 80
Pin foot-steppus suet and gode
Wer sene þorow schedi[n]g of þi blod.
Per mettust þow with wymmen of bedlem,
And al so with wymmen of ierusalem, 84
And alle¹ þey wepten for þi turment ;
To hem þow seydest apertment,
“Ne wepe ȝe not for my wo,
But for ȝoure² self and ȝoure childurne also ; 88
For hem ȝe moun ful sore wepe,
And salt teres for hem lete,
For þey schul haue turment hard
An hundert wintur her afterwart.” 92
Þo steppus of³ sine ȝif us pardoun,
Wen we gon with⁴ deuociun
On⁵ pilgremage on hors or fote ;
Of alle oure sinnus⁶ þey ben our bote. 96

¹ omitted.² ȝow.³ Al þey stappis of oure.⁴ we gooth wiþ good.⁵ A.⁶ sorwe



- 80 **T**howe bare the cros ouyr the lake,
 Owt of iherusalem at the gate ;
 Thy fote-steppys swete and good
 Wer sene throwe schedyng of þi precyus blode.
 Pou mettyst with women of bethleem,
 84 And also women of iherusalem ;
 Alle they wepyd for þi torment ;
 To them þou seyddyst a-perte-ment,
 "Wepe ze not for myn woo,
 88 But for zowre childyr also ;
 For them ze maye sore wepe,
 And salte terys for them lete ;
 For they schal haue torment hard
 92 An hundyrd wyntyr here-afty[r]wa[r]d."
 Tho steppys for vs of grace zeue pardon,
 Whan we goo, wythe deuocyon,
 On pylgrymage on hors ar on fote.
 96 Of myn synnys, lorde, be myn bote.

*Clavi.*

[fol. 76 b.]

May the nails
help me out of
those sins that
I have done
with feet or
hands,

Þe nayles þorow fet *and* handus to—
Þey helpe me out of sinne *and* wo
Þat i haue in my liue do,
With handus handult, with fet i-go.

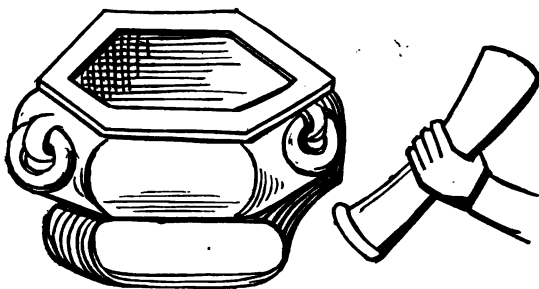
100

*Malleus.*

May the
hammer be
my succour if
I have smitten
any with
staff or knife.

Þe hamur bothe sterne *and* gret
Þat drof þe nayles þorow hond *and*¹ fete
Þey² be my socur³ in my lyf,
3if i⁴ man smot with staf or knyf.

104

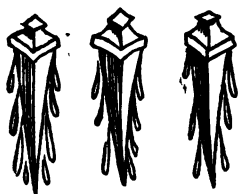
*Uas cum felle.*

[fol. 77.]

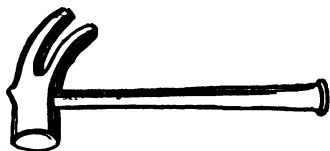
May the vessel
of vinegar and
gall keep me

Þe uessel with eysel *and* with galle
Kep me from þe⁵ sinnus alle,

¹ nayles in cristis.² hit.³ socour þat.⁴ y eny.⁵ omitted.



The naylys throwe fete and handys also,
 Lorde, kepe me owt of synne and woo,
 That I haue in myn lyffe doo,
 100 With handys handyld or on fote goo.



The hamyr bothe stern and grete,
 Pat droffe þe naylys throw hand and fote,
 Lord, be myn socowr in alle myn lyffe,
 104 Ife ony man stryke me with staffe or knyffe¹.



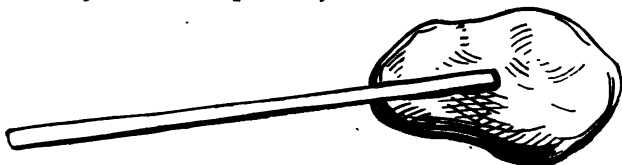
The vessel of aysylls and of galle,
 Lord, kepe me from þe synnys alle,

¹ Lines 101-104 follow line 124 in the MS.

from sins
hurtful to the
soul.

Pat to þe soul is fowl uenim,
þat i be not pusond þer-ine¹.

108



Spongea.

May the
sponge save
me when I die
from the
vengeance
due to my sins
of gluttony.

Do þow thurstudust sor with-alle,
þey zeufe þe eysel medult with galle;
þat i haue dronken in glotonie,
Hit saue me wen i schal diee,
Pat, lord, now i pray to þe
For þat greunauns þow suferdst for me².

112



Lancea.

[fol. 77 b.]
May the spear
that pierced
thy side
quench the
sins of pride
and
disobedience.

Lord, þe scharp spere i-ground
þat in þin herd mad a wonde,
Hit kuench þe sine³ þat i haue wrogt,
With al myn hert euel i-þowt,
And of my stout prid þer-to,
And myn unbuxumnes al-so.

116

120



Scala.

May the
ladder
preserve me

þe laddur upset be enchesoun
Wen þow wer ded be take adoun⁴,

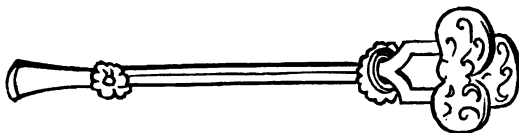
¹ that men be nouȝt y-combred þer-yn.

² ll. 113, 114 omitted.

³ synnes.

⁴ to take þe down; *originally*, by take a-down.

That to sowle ben venym,
 108 That I be not poysynd ther-in.



Whan þou thrystyd sore with-alle,
 They gaffe the eysyll with byttyr galle;
 Alle þat I haue dronke in glotenye
 112 For-geue me, lorde, ar than I deye.

.



Lord, the spere so scharpe I-grownde,
 116 Þat in thyn herte made a wownde,
 It quenchyth the synne þat I haue wrowt,
 With alle myn harte fulle ewle thowt,
 And myn stowt pryd also,
 120 And myn onbuxumnes ther-too.

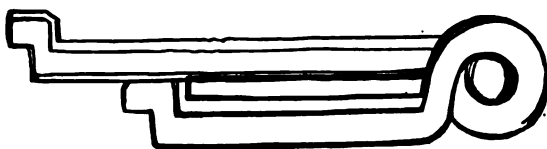


The ledder, vppe-set be encheson
 Whan þou war ded to be take a-down,

from dying in
my sins.

Wen i ham ded in¹ ani sinne
Take me þat i ne die þer-ine.

124



Forceps.

May the
tongs loose me
from all my
sins.

[fol. 78.]

Þe tonges þat drow þe nayles out,
Of fet, of handes, al about,
And lousset his² bodi from þe tre,
Of alle my sinnus þey lese³ me.

128



Since Jesus
suffered a Jew
to spit in his
face, may I be
forgiven if I
have insulted
any man.

Iudeus spuens in facie christi.

Þe iewe þat spit⁴ in goddus face—
For he hit suffurd, he 3yf us⁵ grace;
þat I haue reuilud or ani man me,
For þat despit for-3yf it be.

132

¹ on.

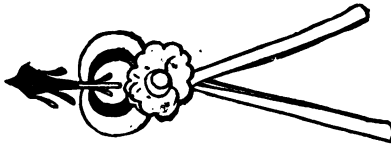
² loosed þi.

³ loose.

⁴ spathe.

⁵ me.

Whan þat I am In synne,
 124 Lord, lete me not dey ther-in.



The pensynnys, þat drewe þe naylys owt
 Of fete and handys, alle a-bowt,
 And losyd þi bodye from þe tre,
 128 Of myn synnys, lord, lose þou me.



The iewys þat spytte, lorde, in thy face
 Ze suffyrd alle, and gaffe them grace;
 That I haue gylte or ony man me,
 132 It be fer-zeue for þat peté.

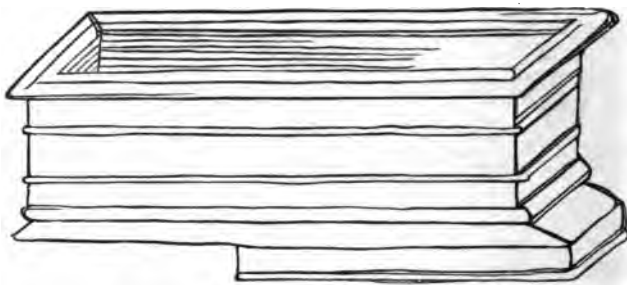


Christus portans crucem in humero.

Christ bore
the Cross on
his back.
May the
Cross give me
grace to
repent of my
sins.

De cros be-hind his bak-bon
Dat he polud deth uppon—
3if me grace in my liue
Clene of sine me to schriue,
And þerto uerey¹ repentauns,
And here to fulfille my penauns.

136



Sepulcrum christi.

[fol. 78 b.]
May the
sepulchre

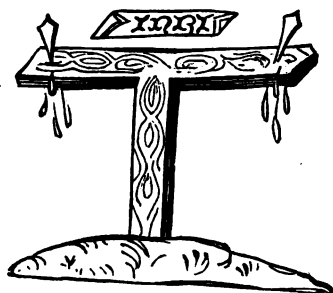
De sepulcur þat² perinne was layde
His blessud bodi al be-bled³—

140

¹ al-so.

² that he.

³ for-bleed.



The cros be-hynd þi bakke-bon,
 þat þou suffyrd dethe vppe-on—
 Lord, geue me grace, in my lyue,
 136 Clene of synne me to schryue,
 And þer-to very repentawns
 With spas to performe myn penawns.



140 **T**he sepulkyr wher-in þou war hyd,
 þi blyssyd bodye alle for-bled—

send me, ere I
die, true
sorrow for my
sins, so that I
may be
cleansed from
them,

so that I may
dwell in ever-
lasting joy.

He me send, or þat¹ i deye,
Sorow of hert *and* ter of ye,
Cler *and*² clensud þat i be,
Or i to my graue tee; 144
So þat i mow³ on domus day
To þe⁴ dom cum with-out dedli⁵ fray
And wend to⁶ blis in⁷ cumpanie,
þer⁸ os⁹ men schul¹⁰ neuer dye, 148
But dwelle in ioy wit oure lord riȝt¹¹,
þer is euer day *and* neuer niȝt,
þat last schal with-outen ende;
Now iesu crist [us]¹² þidur send¹³. amen. 152

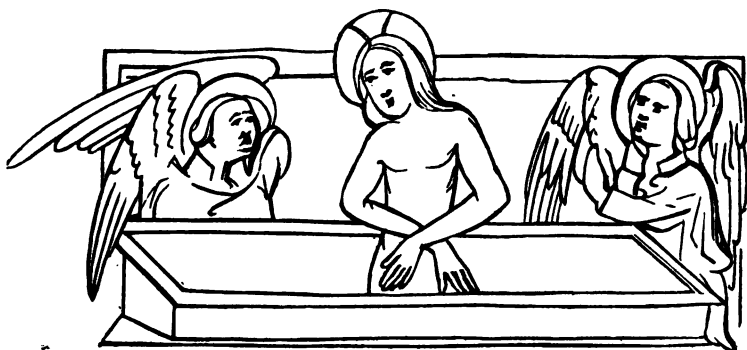
¹ omitted. ² Clene. ³ mote. ⁴ thi. ⁵ omitted. ⁶ to þe. ⁷ wiþ.
⁸ MS. þet. ⁹ þat. ¹⁰ schal. ¹¹ wiþ ouȝte driȝt, read oure Driȝt. ¹² ous.
¹³ MS. 11,748 adds two lines:—

Iesu, þat deidest one þe rode tree,
Graunte ous þis for charite. Amen.

Then follows at once:—

These armes of crist bothe god *and* man
Seint peter discriued ham,
What man þes armes ouer-ȝaith
And for hure synnes sory and schrine beeth
To seye hit a twelfe monthe eche day wiþ good chere
He haþ sixe thowsaund *and* seven hundred and fwe and fifty ȝere
And half a ȝere *and* dayes thre
This is y-grauntyd for to be
And for the vernicle haue he may
Fourty dayes eueryche day
And for the pytye with good chere
Grauntyd is sextene thowsaund ȝere
And sixe [an] thirty dayes þer-to
For to segge euery day A pater noster *and* v. Ave maria wiþ
o Crede.

- Lord, grawnt me, ar þat I deye,
Sorowe of herte *with* terys of eye,
Clene clensyd for thy mercye,
144 Er þat I in myn graue lye,
So þat I may at domys daye
To þat dome *cum with*-owt fraye,
And wend to blysse *in* cumpany,
148 Ther as men schalle neuyr dye,
But dwelle In blysse *with* þat lord brygthe,
Wher euyr is day but neuyr nygthe,
And lest schal *with*-owt ende:
152 *Iesus* cryste vs thedyr send!



Graciarum acciones iesu christo stanti in sepulcro.

[fol. 79.]
I thank thee,
Lord, for all
thy sufferings.

I þank þe, lord, þat þow me wrout,
And with strong peynus þow me bout ;
I þank þe, lord, with ruful entent
Of þi peynus *and* þi turment, 156

With carful hert *and* dreri mod,
For schedynd of þi swet blod.
What may i say þow hast done for me ?
þi bodi was bonden to a tre, 160

Thy body was
scourged and
1 MS. *knocft*.
beaten on
every side, so
that no whole
place was to
be found in
thy whole
body.

With scourges knit þe knottis¹ grete
þi blessud bodi was al for-bete,
On eueri side turnud *and* torne,
Also naked as þow were borne, 164
þat hol sted was found none
Fro þe crown to þe ton.

[fol. 79 b.]

þi blessud bodi þer hit stod,
Al hit was be-helet in blod ; 168

And when þow were so for-swong,
Among þe iues þey did þe hong,
With scharp naylus þorow hand *and* fet
þey let þe hong til þow wer ded ; 172
And aftur þi deth, to us sote,
þey pittun a spere to þin hert rote ;

They let thee
hang until
thou wert
dead.
They thrust a
spear into thy
heart.

- De wiked iwes with sturdi mode
 176 Let þer-out strem þin hert blod.
 Alas! lord, þi penus þow tholudust þo,
 Oure sinnus hit mad so wellawo.
 ʒese instrumentus þat here pertend¹ bep
 180 In memori of þi bittur deyt,
 Þey hulpun hem to do þi passioun,
 Þey help us to oure sauacioun;
 For þey greuet þe ful sore,
 184 Þin anguich wex so lenger þe more.
 Lord, what may i for þat ʒylde þe?
 Þow desirdust noȝt but loue of me.
 Lord, þow ʒif me grace *and* myȝt
 188 With al min hert to loue þe ryȝt;
 In lyf *and* deth, in wele *and* wo,
 Let neuur min hert turne þe fro,
And or hit so be for thing unwrest
 192 For loue let, lord, min hert brest;
 In a blessud tym þen was I bore,
 When al my loue to þe is core.
 But merci, lord, i þe prey,
 196 Þow let me neuer in sine dye,
 Werethorow i schuld dampned be;
 Derworth lord, for þi pité
 Þis graunt me, lord, i prey to þe,
 200 For mari loue þi moder fre. amen.

¹ Read
purtradd.
 May these
 symbols of thy
 passion help
 our salvation.

[fol. 60.]
 Give me grace
 to love thee
 rightly.

Let me never
 die in my
 sins.

Grant me
 pity, dear
 Lord.

- P**ese armus of crist boȝ god *and* man,
 Sent petur þe pop discruiet hem.
 Wat man þis armes ouer-se,
 204 For his sinnus sori *and* schereuen be,
 Þre ʒer of pardon is þe summe
 Of sent petrus grant, furst pope of rome;
 And xxx popes aftur him þat were,
 208 An C dayus ich yauf with gode chere;

[fol. 80 b.]

- xxxviii bichoppus eke also,
 Ich grant bi him self xl dayus þer-to.
 Pope innocent mad a gret counsail
 212 And al þis conformed with-uten fayl,
 And more pardon ʒaf also,
 iiii ʒere ii C dayus þer-to ;
 And ich bischop sayd to-for-hand
 216 For syȝt of þe uernacul hath graunt
 xl dayus to pardon,
 And þer-with-al her benisun.
 And also who þat eueri day
 220 Þis armus of crist be-hold may,
 Þat day he ne sal dee no wiked ded
 Ne be cumbert with þe kued ;
 And also to wymen hit is meke *and* mild,
 224 When þey trauelne of her chi[l]d.
 Þe soum of wekeus to se hit ich day
 A. C. *and* xix *and* half get þow may,
 To sen it ich day in þe moneþ also
 228 V. C. ʒer *and* xviii *and* xii wokes þer-to,
 To sen it a twelf-moneth ich day enter
 Hap vi. M^o. vii. C. v. *and* fifti ʒere
 And half ʒere *and* dayes pre
 232 Of pardon, þus popus hap graunted þe.

May thy
 symbols
 preserve us
 from the
 "evil one."

May they
 preserve
 women
 labouring
 with child.

[fol. 81.]

APPENDIX.

I.

DISPUTE BETWEEN MARY AND THE CROSS.

I*.

- O** litel whyle lesteneþ to me
Ententyfly, so haue 3e blys,
Gode ensaumpel here schul 3e,
4 Of noble Mater wrouzt it is,
How Mary spak to þe rode tre,
Whan her sone was in angvys ;
þe Cros answeyrd þat lady fre,
8 Ful myldely seiþe clerkys wys,
¶ þat þis tale haue made couþe ;
þei haue expouned it by siȝt,
A good ensaumpel and a bryzt ;
12 But Apocrifum þei holde it riȝt,
For tre spak neuere wiþ mouþe.

[Royal MS.
18 A 10,
leaf 126 b.]
Listen to the
controversy
between Mary
and the Cross.

This story is
apocryphal.

II.

- ¶ Ours lady fre,
To þe rode tre,
16 Sche made her mone,
And seyde, "on þee
Is fruyt of me
Fult wo-bygone :
20 Witȝ blody ble
My fruyt I gan see,

Maria.

Our Lady
made her
mone to the
Rood.

* The numbers are those of the corresponding stanzas in the text, pp. 131-140, the order being somewhat different.

Among hys fone :
 Of Sorewe I see,
 Hys veynes fle 24
 Fro bloody bone :
 ¶ Tre, þou dost no treupe,
 On pilory my fruyt to pynne,
 He haþ no spot of Adam synne, 28
 Flessche and veynes fle atwynne,
 Wherfore I rede of reupe.

She accused
 the "tree" of
 a want of
 truth in
 punishing her
 child

III.

¶ Cros, þi bondes schul be blamed,
 My gode fruyt þou hast bigyled ; 32
 Þe fruytes modir was neuer famed,
 My wombe is faire founde vnfyld] :
 Child, why art þou noȝt aschamed
 On pilory to be I-pyled, 36
 As grete þeuys þat were gramed,
 Þat deyeden þorouȝ her werkis wyld ?
 ¶ Blode from hede is hayled,
 Ah to-fowled is my faire fruyte, 40
 Þat neuer dyd treget ne truyte
 With þeuys þat loue ryot vnryte ;
 Why schal my sone be nayled ?

"Cros, thy
 bonds are to
 be blamed for
 defiling my
 fair fruit,

that never
 did wrong.

IV.

¶ Þe grete þeuys galowes were greyd, 44
 Þat euere to robbe ronnen ryfe ;
 Why schal my sone þer-on be leyde ?
 He noȝed neuer man ne wyfe.
 A drynk of deef sopely seyde, 48
 Cros, þou ȝeuyst¹ þe lord of lyfe :
 Hys veynes breke with þi breyde,
 My fruyte stont in stroke and stryfe :

He never did
 harm to any.
 A deadly
 drink thou
 givest thy
 Lord.

¹ MS. ȝeuyst.

- 52 ¶ The faire fruyte of my flessche,
 My leue childe with-outē lak,
 For Adam goddis biddynge brak;
 Þe blood ran on my briddes bak,
 56 Droppyngē as dewe on ryssche.

[leaf 127.]

For Adam's
 sin the blood
 ran down my
 bird's back.

IV.

- ¶ The Iugement haue þei loyned
 To bere fooles full of synne:
 ȝit scholde my sone fro þee be soyned,
 60 And neuer hys blood on þe rynne;
 But now is truþe with tresoun twyned,
 With a þeef to henge fer in fenne;
 With fele nayles hys feet be pyned,
 64 A careful modir men may me kenne,
 ¶ In balys I am bounde:
 Þe brid þat was of a mayde borne,
 On þis tree is all for-torne;
 68 A broche þorow hys breest was borne,
 Hys hert now hap a wounde.

Truth is now
 united to
 treason.
 With a thief
 my son is
 hanged.

V.

- ¶ Tre, þou art lokēd by lawe
 Þat a þeefe and a traytour on þe schal deye,
 72 Now is truþe with tresoun drawe,
 Vertu is falle by vices weye;
 Love and truþe and soþfast sawe,
 On a tre traytours do teye,
 76 Now is vertue with vices slawe:
 Of all vertues cryst is keye,
 ¶ Vertue is swetter þan spyces,
 In foote and honde he bereþ bloody prykke,
 80 Þe heed is full of þornes pikke,
 Þe goode hangeþ among þe wikke,
 Vertue þus deieþ wip vices.

O tree, thou
 art only made
 for traitors,

yet virtue is
 slain along
 with vice,

and the good
 hangeth
 among the
 wicked.

VI.

Thou, Cros,
art my son's
stepmother,

- ¶ Cros, vnkynde þou schalt be kyd,
My sonys stepmodir I þe calle : 84
My bridde was borne with beeste on bedde,
And by my Fleissche my fruyt gan fall[e],
And with my breestys my brid I fedde ;
Cros, þou ȝyuest hym eyseff *and* galle ! 88
My white rose rede is spred,
Þat floryssched was in foddere stalle ;
¶ Feet and faire handes
Þat now be croysed I kissed hem ofte, 92
I lulled hem *and* leyde hem softe :
And þou Cros haldest hym hiȝe alofte
Bounde in bloody bandes !

The limbs
that I have
caressed now
hang aloft.

VII.

[leaf 127 b.]

Naked he
hangs in the
wild wind.

- ¶ My love I lulled vppe in hys leir, 96
With cradel-bande I gan hym bynde,
Cros, he stikeþ vppon þi steir,
Naked in þe wylde wynde :
Fowles formen her nest in þe eyr, 100
Foxes in den rest þei fynde,
But goddys sone and heuenys eir,
Hys hede holdeþ on þornes tynde,
¶ Of moornyng I may mynne : 104
My sonys hed hap reste none,
But lenep on þe schuldre bone ;
þe þornes þorow þe panne is gone
Thys woo I wyte synne, 108

He hath no
rest, and the
thorns pierce
his brain.

VIII.

So high, O
Cros, thou
holdest him,
that I cannot
kiss his feet.

- ¶ Cros, to sle hym is þi sleipe,
My bloody brid þou berest fro blysse ;
Cros, þou holdest hym hiȝe on heiȝe,
Hys faire feet I may not kysse ; 112

- My mouþe I putte, my swere I strecche
 Hys feet to kys ;
 Þe Iewes fro þe cros me keeche,
 116 And on me make her mowe amys,
 ¶ Her game and her gawdes ;
 Þe Iewes wrouzt on me wo :
 Cros, I fynde þou art my fo,
 120 My brid þou berist beten blo ;
 Among þes folys frawdys."

The Jews
drive me
from the
Cross.

Cross, thou
art my foe,
thou hast
beaten my
bird blue."

IX.

- ¶ Cristys Cros þan ȝaf answer:—
 "Lady, to þe I owe honour,
 124 Þi bryȝt palme now I bere ;
 My schynnyng scheweþ of þi flour,
 Thy trye fruyt I to-tere ;
 Þi fruyt me florysschip in blood colour
 128 Þe worlde to wynde as þou mayst here ;
 Þis blossom blomed in þi bour,
 ¶ Not all for þe alone,
 But forto wynde all þis werd ;
 132 Þat waltereþ vnder þe deueles swerd :
 Þorowe foote and honde god lete hym gerd,
 To amende mannys mone.

Sancta Crux.

Thy fruit
flourishes in
red blood ;

it bloomed
not alone for
thee, but for
all the world.

X.

- ¶ Adam dyd full grete harmes,
 136 He bote a fruyt vnder a bowe,
 Þerfore þi fruit spred hys armes,
 On tre þat is tyȝed with tyndes towe ;
 Hys body is smyte ny þe þarmes,
 140 He swelt with a swemely swow ;
 Hys breest is bored with deepis armes,
 And with hys deep fro deep vs drowe

Thy fruit is
spread out on
the tree for
Adam's sin.

[leaf 128.]

- ¶ And all hys goode freendys,
 As Isayas spak in propheeye : 144
 He seyde 'pi sone, seynt Marye,
 Hys depe slowe depe in Caluarye,
 And leueþ with-oute endys'.

Thy son's
 death slew
 death on
 Calvary.

XII.

- ¶ Lady, love doþ þe alegge 148
 Fruite prikkyd with sperys orde :
 I Cros, with-oute knyues egge,
 I kerue fruit best of horde ;
 All is rede, Ribbe and rigge, 152
 Þe bak bledeþ azens þe borde ;
 I am a pyler and bere a brigge,
 God is þe weye, witnesse one worde ;
 ¶ God seiþ he is soþefast weye : 156
 Many folk slode to heit slider,
 To heuene noman cowde pider,
 Til god deiþed and tauzt whider
 Men drawe whan þei deye : 160

I cut the best
 of fruit.

Many folk
 went to hell
 ere Christ
 died for
 them.

XIII.

- ¶ And Moyses fourmed hys figour,
 A whyte lambe, and noon oþer beest
 He sacred so oure sauour,
 To be mete of myztes meest, 164
 And chosen cheef in honour,
 I bare fleissche to folkys feest ;
 Iesu cryst oure creatour,
 Hys Flessche fedep leste and mest, 168
 ¶ Rosted azens þe sonne ;
 On me lay þe lambe of love,
 I was plater, hys body above,
 Whan flessche and veynes all to-clove, 172
 With blood I was bironne.

Christ is
 spoken of as a
 lamb in the
 Mosaic law.

I was a
 plater, and
 bore the
 lamb's flesh.

XIV.

- ¶ Jit Moyses þis resoun rad,
 'Ete þoure lambe with soure vergeous';
 176 Sowre saws make þe sowle glad,
 Sorowe for synnes oures;
 Þat vergeous makeþ þe fende a-drad,
 And fer fleþ fro goddis spous;
 180 And bere a staaf and stonde sadde,
 Whan flessche þe fedip in goddis hows,
 ¶ Þis staf is crystis crouche;
 Stonde þou styf by þis stake,
 184 Whan þe fonge þowre fleissche in take,
 Þan may þe deuyll no maystryes make,
 þoure sowles to touche.

The paschal
 lamb was
 eaten with
 bitter herbe.

The eaters
 bore a staff.

The staff is
 Christ's Cross.

XV.

- ¶ Whan pardoun is schewed with a scryne,
 188 With boke on bord with nayles smyte,
 With rede lettres wryten blyne,
 Blewe and blak among me pyte:
 My lorde I likne to þat signe,
 192 Þe body was bored and on borde bete,
 In bryt blode oure boke gan schyne;
 How woo he was no wist may wyte,
 ¶ Ne rede in hys rode;
 196 þoure pardoun boke fro top to too,
 Wryten it was full wonder woo,
 Rede woundes and strokes bloo,
 þoure boke was bounde in blode.

[leaf 128 b.]
 Pardon is
 written in red
 letters.

Christ's
 bleeding body
 denoted our
 pardon.

Our book was
 bound in
 blood.

XXIII.

- 200 ¶ In holy write þis tale I herde,
 How riche giftis god vs ȝaf;
 God seiþ hym-self a good scheperde,
 And euery herde byhouep a staf;

Every
 shepherd
 needs a staff.

The Cross is a
shepherd's
staff.

þe cros I kalle þe heerdys ȝerde, 204
þerwith þe deuyl a dent he ȝaf,
With þat ȝerd þe wolfe he werid,
With dyntes drofe hym all to draf."

¶ þe Cros þis tale tolde, 208
How he was þe staf in herdis hande,
Whan scheep borsten oute of bande¹,
þe wolfe he wered oute of lande
þat deuouride crystis folde. 212

¹ MS. *hande*.

It drives the
devil from
Christ's fold.

XVIII.

[Mari]a.
Mary replies.

¶ Oure ladye seyde, "Cros, of þi werk
Wonder naȝt þei I be wrope,
þus seyde Poule, crystes clerk,
To þe fiketh Iewes, with-oute ope, 216

The Jews did
beat an
innocent
lamb.

Iewes stone hard, with synnes merke,
þei bete a lambe with-oute lope,
Softer þan water vnder serk,
Milk or mede melled bope: 220

Stone-hearted
Jews bruised
the soft body
of Jesus.

¶ þe Iewes were þe hard stonys.
Softer þan water or mylk lycour,
Or dew þat lithe on lily-flour
Was cristes body in blode colour, 224
þe Iewes brisseden hys bonys.

XX.

¶ Sipe mannys sone was so nedy,
To be lad as a lamb so mylde,
Why were gylours so gredy 228
To fowle so my faire chylde?

Why were
traitors so
ready to defile
my child?

"To make
the devil
afraid," said
the Cross,
Sancta Crux.
"God shaped
me as a shield.

And Cros, why were þou so redy
My fruite to foule fer in felde?"
þe cros seyde, "to make þe deuyl drede, 232
God schope me schelde schame to schelde,

- ¶ Sipe lombe of love dyede,
 And on me ȝelde hys goost with voys ;
 236 Men chose me a relyk choys,
 Þe signe of Iesu Crystis Croys,
 Þer dar no deuyl abyede :

[leaf 129.]

I am a choise
 relic ; no
 devil can
 abide me.

XXI.

- ¶ Many folk, I defende fro her foos”:
 240 Cristes cros þis sawe he seyde:—
 “Heuene gate was keiped clos
 Til lambe of love now he deyede,
 It is write in tixt and glos :
 244 For Cristis deep prophetes preyde :
 Tiȝt lambe of love deyed and roos
 In heȝt pyne many folk was teyde :
 ¶ In þe houre of hiȝest noone,
 248 Þe lambe of love seide his þouȝt—
 ‘Alȝ is fulfilled þat weȝt was wrouȝt,
 Man is oute of bondys brouȝt
 And heuene dorys vndone’:

The lamb of
 love opened
 the gate of
 heaven.

He brought
 man out of
 bonds, and
 undid
 heaven's
 doore.

XXXIII.

- 252 ¶ And I was Cros and kepte þat ȝifte
 Þat ȝeue was of fadres graunt,
 I was loket I schulde vp-lifte
 Goddis sone and Maydenes faunt¹,
 256 Noman had schelde of scrifte ;
 Þe deuyȝt stode as lyoun raumpaunt,
 Many folk he keighte to heȝt clifte,
 Tiȝt þe dyntes of þe cros gan hym adaunte ;
 260 ¶ My dede is founde and boket,
 Alȝ þe werke þat I haue wrouȝte
 It was in þe fadres forþouȝte,
 Louely lady, lak me nouȝte,
 264 I dyd as I was loket.

I, Cross, was
 ordained to
 uplift God's
 Son.

¹ MS. *faunt*.

The dintes of
 the Cross
 daunted the
 devil.

XXXIV.

Christ's blood
christensman,
and gives him
soul's heal.

- ¶ In water and blood cristenyng was wrouzt,
Holy writ witnessip it weht,
And in þe weht of worþi þouzt,
Man is cristened to soule hele; 268
þe blood þat all þe world haþ bouzt,
A digne cristenyng he gan me dele;
Cryst in cristenyng forȝat me nouzt,
Hy[s] fressche blood whan I gan fele: 272
- ¶ Mayde modir and wyue!
Crystis blood ȝaf me bapteme,
Bystreke I was with rede streme,
Whan Iesu bled vpon a bame, 276
Of cipresse and Olyue.

His blood
baptized me
with its red
streams.

[leaf 129 b.]

XXXV.

A man must
be born twice
if he will be
saved on
doomsday.

- ¶ Iesu seyde to Nichodemus
But a barn be twies born,
Whan domesday schal blowe his bemys, 280
He schulde lye as man lorn,
First bore of wombe where rewþe remys,
Sip with font synne is schorn:
And I was cros to mannys quemys, 284
- ¶ I baar þe fruyt þou bere aforn,
¶ For þi beryng alone;
But I had born hym efte,
Fro riche rest man had be refte 288
And in a lore logge lefte,
Ay to grucche and grone.

Thy fruit had
to be born
twice, by thee
and me.

XXXVI.

On account of
thy Son, thou
wast crowned
queen of
heaven.

- ¶ þou were crowned heuene queen,
For þe birþen þat þou bere, 292
þi garlond is of gracious greene,
Of heft Emperesse and heuene Emper:

- I am þe relyk þat schyneþ schene,
 296 Men wolde wyte where I were,
 At þe pleyn parlement I schal been,
 At domesday prestly to pere;
 ¶ Whan god schal seye riȝt þere,
 300 'Trewly on þee rode tre,
 Man, I dyed for loue of þe;
 Man, what hast þou do for me
 To be my frendly fere?'

I, a bright
 relic, shall
 appear at
 doomsday,

when God
 shall say,

'Man, I died
 for thee; what
 hast thou
 done for me?'

XXXVII.

- 304 ¶ At parlement I wil put pleynnyng,
 How maydenes sone on me gan sterue,
 Spere and spounge and hard naylyng,
 Þe hard hede þe helme gan kerue:
 308 And I schal crye riȝtful kyng,
 Ilk man haue as þe serue,
 Þe riȝt schul ryse to ryche reynnyng,
 Truyt and treget to helle schal terve:
 312 ¶ Mayde meke and mylde!
 God took in þe hy[s] flessch trewe,
 I bare þi fruyt lele and newe;
 It is riȝt þe rode to Eue helpe schewe
 316 Man, woman, and chylde".

At doomsday
 will I make
 my complaint.

Each man
 shall then be
 rewarded
 according to
 his deserts."

XXXVIII.

- ¶ Þe queen þus acorded with þe Cros,
 Agens hym spak nomore speche;
 Þe lady ȝaf þe cros a cosse,
 320 Þe lady of love longe loue gan seche,

 324

[leaf 130.]
 Mary became
 reconciled to
 the Cross, and
 gave it a kiss.

Mary and the
Cross bare
Christ to
deliver men
from hell.

- ¶ Pe queen and þe cros acord :
 Pe queen bare first, þe cros aftirward,
 To fecche folk fro hellward,
 On holy steyres to styȝe vpward 328
 And reigne with oure lord.

XXXIX.

A clerk made
this story of
Mary's
sorrow.

- ¶ A clerk fourmed þis figour
 Of Maries sorwe to seiȝe summe,
 As he had see in scharp schour, 332
 How cristes armes were rent *and* rune ;

But the Crois
was ever deaf
and dumb.

- Pe cros is a colde creatour
And euer ȝit was deaf and dum,
 Þis tale florissched with a faire flour, 336
 Þis poynt I proue apocrifum ;

This story is
therefore
apocryphal.

- ¶ Witnesse was neuer founden
 Þat euere crystis cros spak,
 Ne oure lady leyde hym no lak, 340
 But forto dryue þe deuyl a-bak,
 Men speke of Cristes wounden.

- ¶ A clerk fourmed þis fantasye,
 On cristes sternyng stok to stere ; 344
 Þat bare þe body all blody,

It is by no
means a
foolish story.
It may help
man to seek
mercy.

- Whan depes dent gan hym dere,
 Þis Apocrifum is no foly :
 In swich a lay dar þe naȝt dere 348
 Þat doþe man to seke mercy,
 Wikked werkes away to were,

- ¶ In tixte ful well is write :
 A lombel¹ hap larged all þis glose, 352
 Plenté speche þer-In to prose,
 Pe counseill of þe cros to vnclose
 Of Maryes woo to wite.

¹ ? clerk.

XL.

- 356 ¶ In fleshly wedde
 God gan hym hede,
 Of mylde may
 Was born to blede,
 360 As cristes crede
 Sopely to say;
 On stokky stede
 He roode, men rede,
 364 In rede aray.
 Fro deuelis drede
 þat duk vs lede
 At domesday,
 368 ¶ Whan pepil schal parte and passe
 To holy heuene and heft þe wode.
 Now Cristes crosse and crystes blode
 And Maries praier mylde and goode
 372 Graunte vs þe lyfe of grace. Amen.

God clothed
 himself in
 mortal garb.

Of a virgin he
 was born.

Herode in red
 array on a
 stocklike
 steed.

[leaf 130 b.]
 May we
 through
 Christ's Cross
 and Christ's
 blood with
 Mary's prayer
 gain the life
 of grace.

[Royal MS.
18 A x. leaf
180 b.]

FESTIVALS OF THE CHURCH.

¶ *Deo nostro iocunda sit laudacio.*

¶ Ioyeful preisyng to god oure lord
þe sawter book bereþ record.

I.

The Lord is a
householder;
he feasts and
clothes his
folk.

The lord þat is a howsholder,
With faire festis folk he fat; 4

þineþ hem wedys hym self doþe were,
On bolstre bed her balys bat;
Tonge gyueþ talke and stere
To preysen hym men taken gat; 8

It's no loss to
praise our
Lord.

Oure lord to preise is no ler,
þe same help man he byhat,
With hym on bedde, man, þou sat

¶ On þe bolstre of heuene blisse. 12

He feedeth
thee with his
flesh.

With hys fleisshe he fedip þe, þou wost wel þis,
þi sowle schal be clad as hys
In lyfe þat neuermore lat.

II.

¶ Malachie witenesse hap gunne 16
In hys rewle, as it is rad;

He seip þat god is soopfast sunne,
And in þat same þi sowle is clad;

Jesus is the
true Son of
God.

¶ þi lordes wede þan hast þou wonne 20

Thou hast
worn thy
Lord's
garments, and
with his flesh
thy body is
fed.

And with hys fleisshe þi goost is fed;
He let atame hys pyement tunne

To make his gode gestis glad,
 24 ¶ With a spere of grounden gad;
 Pan was founde a fett fawset,
 In þe trie tunne it was sette,
 In cristes hert was piȝt *and* pette,
 28 Hys brest was al be-blad.

Our Lord
 shed his
 blood as wine
 for his guests.

His breast
 was broached
 like a
 wine-tun.

III.

¶ I haue ioye forto gest
 Of þe lambe of love *with*-oute oþe;
 Hys flessche is oure faire feest,
 32 And curteisly he ȝeueþ vs cloþe.

The Lamb's
 flesh is our
 feast.

IV.

¶ Viij feestis oure lord gan dresse,
 And all be newe euery ȝere.
 Heuene quene and heȝ Emperesse,
 36 A blisful blosom þi bosum bere!
 ¶ His fleissþ fedip more and lesse,
 And fendip vs from feendis fere;
 Þe kirneȝ sprang at Cristemasse
 40 Þat now is crist in a cake clere,
 ¶ Þe preest drynkeþ blessyd bere,
 Goddis blood in sacrament.
 Almyzty god omnipotent,
 44 Hys blessyd body haþ sent
 To fede hys freendys here.

[leaf 131.]
 Our Lord
 ordained eight
 feasts.

His flesh
 feeds all, and
 defends us
 from the
 devil.

At Christmas
 Christ
 appears in a
 clean cake,
 and the priest
 drinks
 "blessed
 beer."

V.

¶ Cristemasse first is founde,
 Whan god was borne *with* beest in bynne.
 48 At newe ȝere cryst poled wounde
 And schadde hys blood for mannus¹ synne.
 Þe Epiphanye is gret on grounde.
 On estre day welþes we wyne.

Christmas is
 the first feast.

¹ MS. *mainus*.
 Epiphany is
 greaton earth.

On Whitsunday God did think of mankind.	On holy puresday god stiȝe þat stounde.	52
The feast of the Trinity has most power.	¶ On witsoneday god gan mynne To þenke on mannys kynne, He sent man þe holy goost. þe Trinité feest hap myȝtes moost. In Corpus <i>christi</i> wel þou woost, Is ioyned oure Ioye with gynne.	56

VI.

At Christmas Mary's bird was born.	¶ At Cristemasse mayde Mary, þorowe helpe of þe holy goostis heste, þi brid was born and lay þe by, Aboute bope bynne and beeste.	60
Angels sang a clear note in the sky, and	¶ þe Aungels maden melody For ioye of cristis feeste; A clere note þei sang in þe sky, Whan kyngis sone bare fleisschly creste.	64
proclaimed peace and salvation to man.	¶ Schepdes meest and leest, "Ioye to god full of love," Herden þei Aungels synge above, "Pes to man, þe deuyth is drove Fro goddis trone in þe eest."	68

VII.

ysaie propheta. Isaiah prophesied of Mary's child. [leaf 131, back.]	¶ þan myȝt þe mylde may synge Ysaye þe woord of þee; þou seydest a ȝerd schulde sprynge Oute of þe rote of Ientiht Iesse, ¶ And schulde floure with florisschyng, With primeroses greet plenté; In-to þe croppe schulde come a kyng, þat is a lord of power and pyté, ¶ My swete sone I see.	72 76 80
Mary is the rod, Jesus is the flower.	I am þe ȝerde, þou art þe flour, My brid is borne by beest in boure,	

- My primeroose my paramour,
84 With love I lulle pee.

VIII.

- ¶ Jit myzt þe mylde may among
Her cradel trille to and fro,
And syng, Osye, pi song !—
88 “Depe, my depe schal þee slo.”
þe depe of heft is full strong,
Where spirites bren in blases blo ;
þe flesshe schal dye þat my sone gan fong
92 And sle þat depe for euermo ;
¶ To helle my child schal go.
As Osye bigan to speke,
þou schalt museñ helle cheke
96 And heft barre pi hand schal breke,
And fette frendes fro wo.

The maiden
might sing
Hosea's song :

Osyas
propheta.
“ My son's
flesh shall die,
and alay death
for ever.

Thou shalt
muzzle hell's
cheek.”

IX.

- ¶ Balaam tolde hys trewe entente,
Of soopfastnesse he schewed a signe—
100 Of Iacob schulde a token be glente,
A sterre þat schulde schewe and schyne.

[Balaam.]
Balaam
prophesied of
a Star that
should rise
out of Jacob.

X.

- ¶ Moyses full well he spak
Of þe lambe þat sprang of mayden clene,
104 A white lambe, with senn blak
Spotty myzt he neuere bene ;
¶ He lyued with-out lak,
Till a spere hys loue gan spene,
108 Whan lambes blood on breeste and bak,
No boon was broke with Iewes kene ;
¶ þe lambe schyned full schene,

[Moysee.]
Moses spake
of the spotless
Lamb, not a
bone of which
should be
broken.

May God
grant that we
may see the
Lamb's face.

Pat Mary lulled in louely place,
As sche was ful full of grace, 112
To loke in þe lambes face,
Pat sȳt god leue vs sene.

XI.

[leaf 132.]
St. John bade
us live in
charity, then
would the
Lamb of love
dwell with us.

¶ Seint Iohan wroot wip penne,
ȳif pou lyuest in charyté, 116
Þe lombe of loue lyueþ with þe,
And in god þi goost schal be,
In welþe heuene to wynne.

XII.

Make a cradle
for Christ in
thy heart.

Put a shirt
and woollen
garments
upon a poor
beggar.

Visit the
prisoners, and
give to the
poor.

With this sail
sail into the
bliss of
heaven.

¶ Make cristys cradell of þi herte, 120
In bonde of love bynde hym fast,
On a poure begger put a scherte,
And wollen wedys þat warm wiþ last,
To poure in prisoun þou schalt sterte, 124
And ȳeue þe wrecches of þe good þou hast.
¶ Þis seyle sette on þi mast
And seyle in-to þe blisse of heuene ;
At domesday god schal full euene 128
Monewe þe dedis of mersy seuene
To kaytyfes þat be cast.

XIII.

Rock thy
cradle high
and low ; be
mindful of
prosperity
and
misfortune.

Wash thy soul
as white as
snow.

¶ Rokke þi cradell hiȳe and lowe,
Mirpe and Mischeef haue in mynde, 132
In heuene is ioyned ioȳe Ihow,
In heþ fyre and filþe þou schalt fynde ;
Whasshe þi sowle white as snowe,
And in pat bed þis barn schal þe bynde ; 136
In a cote, with-out slow,
Oure lady lolled þi leve frende.
¶ Man haue þis in mynde,

- 140 Rokke þi cradett aboue þe skye,
 Þenk on þe Madenys melodye,
 Þenk on helle stynkyng sty,
 Where goostis bren in bynde.

Rock thy
 cradle above
 the sky.

Think of
 hell's stinking
 sty.

XIV.

- 144 ¶ In vitas patrum, a fader booke,
 Swiche a tale þer is tolde ;
 A sinfull womman crist forsooke,
 Putte in dispeir with deuelys bolde,
 148 Sche was hent on hard hoke,
 For hete of feiþ kepte sche colde,
 Till a wyse preest with hyr woke
 And seyde, "for þe Iesu was solde."

Think of the
 woman of cold
 faith, who was

[leaf 132 b.]

caught upon
 the devil's
 hook.

XV.

- 152 ¶ Take ensaumple of a childe in towne,
 With myshap his croune is craked,
 With brode lippys he bereþ boune,
 Þer is wepyng and deel awaked.
 156 ¶ Þe Norys with þe childe doþe rounde,
 A rede Appil sche haþ hym taked,
 And he forsakeþ hys sobbyng sounde,
 And mochel myrþe þere is maked.
 160 ¶ Now sette þi will styf stakede
 In fruyte swetter þan any mayde,
 Þow þi synne haue hym affrayede,
 3yue hym þi hert and he is apayede
 164 Þat þere hys pees haþ makede.

Take example
 of a child who
 has "cracked
 his crown,"
 and roars out
 lustily.

The nurse
 soothes the
 child, and
 gives him a
 rosy apple,
 and he is
 quieted.

Set thy desire
 upon a fruit
 sweeter than
 any that
 exists.

Make thy
 peace with
 Christ.

XVI.

- ¶ Was neuer childe so sone stille
 With þere ne with appil swete,
 As Maydens sone þat dyed on hill
 168 And for þi loue blood gan swete ;

Was never a
 child so quiet
 with pear or
 apple as the
 Maiden's Son
 that died on
 Calvary.

His spirit he
yielded up
with "shrieks
shrill,"
because he
was unwilling
to forgo thy
love.
Our lady was
dazed with
grief for the
death of her
Son.

ȝif hym ȝi herte, *with* good witt,
He witt neper grucche ne grete ;
Hys goost he ȝelde *with* schrikes schrylle,
So lope he was ȝi love to lete. 172
¶ Oure lady her hede sche schette in a schete,
And ȝit lay still doted and dased,
As a womman mapped and mased,
Fro riȝtfull resoun robbed *and* rased, 176
Till fele teres gan flete.

XVII.

God will be
easily
reconciled to
thee.

¶ Þe boke seiþ god askep lyte
With þee to make a loveday ;
ȝi hert weyep not half a myte 180
Ageyn þe lyf þat lastiþ ay.
ȝif hym þat, he witt not flyte,
But flemon all ȝi foos away ;
He wil þe make chartre and skryte 184
In heuen hañ to holde ȝi way.
¶ Vppon a bloody bay
A chartre of pees god made to a þef,
To aske mercy he was leef ; 188
God bad hym go *with*-oute greef,
Into *paradys* forto play.

He will put to
flight all thy
foes, and by
charter give
thee heaven's
hall.

[leaf 133.]

God once
made a
charter of
peace with a
thief.

XVIII.

At this feast
the Maiden
kissed Christ,
and rocked
him to sleep.

¶ Thys feest at freeste
Godlyche gladed geste, 192
Mayden cryst keste,
And rokked hym riȝt. in her reste.

Circumcisio¹
downi.

¹ MS.

Circumcisio.

The tender
flower in the
new year was

XIX.

¶ At neweȝere þe flour ful fressche,
In holy writte I vndirstode 196

- Was corve in hys tendre flessche,
 For mannys loue he bledde hys blode.
- ¶ Pe blood droppyd as dew on ryssche
- 200 Fro þe mylde membre of þat swete fode;
 Synne was harde, hys blood was nessesche,
 To defende folk fro feendys wode.
- ¶ The Iewes aboute ȝode
- 204 The olde lawe to fulfille;
 Þe childe suffride *and* lay stille
 To bigge vs all, and þat was skille,
 Whyle þe olde lawe stode.

cut, and shed
 his blood for
 man's love.

Sin was hard,
 his blood was
 soft.

The child
 suffered, and
 the old law
 was fulfilled
 to redeem us
 all.

XX.

- 208 ¶ Þat day his first blood he bledde,
 Þat ȝaf man gripe grace to haue,
 With a scharp flynt hys blood was schedde;
 Þat kyng was corve as a knaue,
- 212 Þe briddes lymes were brode spradde.
- ¶ On schort membre þe child was schaue,
 In lowenes was þat brid lad to haue
 To kepe men fro helle cave,
- 216 Mannys sowle to save.
- ¶ Lownesse lay byneþe þe sterres,
 To bye hys chaffare þe child payed erres,
 Dropes rede as ripe cherrees,
- 220 Þat fro his flesshe gan lave.

By this first
 blood man
 obtained
 grace.

His humility
 saved men
 from hell's
 cave.

Wounds and
 blood he paid
 for man.

[leaf 133 b.]

XXI.

- ¶ God cam not to fordo þe lawe,
 Iȝ lawes fulfih he wolde;
 Goddis sone was leyde ful lawe,
- 224 Whan he was maydenys childe on molde.
- ¶ Holy writte seiþ þis sawe,
 For mannys goost he ȝaf no golde;

God came not
 to destroy, but
 to fulfil the
 law.

For man's
 spirit he gave
 no gold.

He shed his
dear blood to
help us to
obtain
heaven.

Hys dere blood was oute-drawe
To helpe vs to hys heuenes holde. 228

¶ Þe childe lay flat vnfolde,
Þe riche prince was þere aprised,
He suffred to be circumcised ;
Euery man þat is well auised 232
Þis feest preyse he scholde.

This feest
ought to be
praised by all.

XXII.

¶ Festyng vs fedde,
Þe bloode rizt þat a brid bledde,
Lordys and ladde 236
Preyseþ þe lord þat vs ladde !

The blood
shed by
Christ feedeth
us.

XXIII.

¶ The Epiphanye I preyse in prees,
Whan þe kyngis clenly come,
Þei made her hors rennen in rees, 240
To stonde stille þei had no tome.

¶ With dromedaryes þei droue fro dees,
Many a hundred myle fro home,
To seche a childe þat choisly chees 244
In maydenes blode to blome.

¶ Swych a rose roos neuere in Rome,
As þan was clad in flesschli cloke ;
Goddis sone a mayden soke, 248
Milk ran by þe childys choke,
Swetter þan hony on gome.

Epiphania
domini.
The kings that
visited Christ
made their
horses run ;
they had no
time to stand
still.

Many a
hundred
miles from
home they
went to seek a
choyce child.

A maiden
gave suck to
God's Son ;
the milk,
sweeter than
honey, ran
down the
child's cheek.

XXIV.

¶ Gold and myrre and frank ensens,
Þei brouzt to þe born brid, 252
Of riche gold one 3af hym pens,
For richest kyng he scholde be kyd,
Þer clerkis synge her sequens.
Frank ensens þer is sone hid, 256

[leaf 134.]
A threefold
gift they
brought the
child—
rich gold, for
a king ;

frankincense,
for a priest,

Azens þe fende it is defens,
And dryueþ hym vnder daunger lyd.

It is a defence
against the
devil.

¶ And after it betyd
260 Þat god was grettest preest,
Þan was frank ensens hym nest,
And bitter mirre bote is brest,
To depe Iewes him chyd.

Myrrh is a
remedy
against
corruption.

XXV.

264¶ At þe feest of Architriclyn
Þe lord þat bougt vs oute of bonde,
Turned water in-to wyn,
Þorowe blessing of hys holy honde ;
268 I hope þat blessing schal be myn,
Whan I lete lyfe in londe ;
And gode man it schal be þine,
To folwe god fast ȝif þou fonde.
272¶ In writ I vndirstonde,
Foure feestis faire *and* fre,
Epiphanye be set on þe.
Epiphanye blessing þou be,
276 Þou kepest man fro schonde !

At the
marriage-
feast Christ
turned water
into wine.

Four feasts
are set in
Epiphany.

XXVI.

¶ Of fyue loves of barley greyn,
And ij fyssches in rwle is rad,
God made a feest faire *and* pleyn.
280 V M^r folk *per-with* he fad,
With v lovys and fysshes tweyn,
Greet cumpany *per-with* was glad ;
Þes woordys myȝt þou soþely seyn,
284 Þe lord of plenté þe pepil fad ;
¶ Riche relief þei had,
Xij baskettis full of broke mete ;
To preyse god we are depe in dete,

God made a
feast with five
barley loaves
and two small
fishes.

Twelve
baskets of
fragments
remained
after the
feast.

Forget not to praise God.

To preyse hym no man forzete 288
With speches gode and glad.

XXVII.

[Conf 184 b.]

Never did a host give better entertainment.

**John
baptized
Christ in the
Jordan.**

¶ Fourē festys in one be set,
By diuērs dayes it fell;
But at þe feest of mesure met, 292
Wyn of water god wrougt well,
Neuer festour fedde better.
V M^t folk þan crist gan fede,
To flum Iordān þe kyng gan fle, 296
And Iohan baped hym in þat stede.
¶ Iohan weissch his faire fell
And crystened crist in water colde,
Whan crist was xxx wynter olde; 300
Thus iiij feestis to-gedir folde,
To stroye þe fende so fell.

XXVIII.

Pascha.
Easter is our
perfect food.

**It is the best
of all feasts.**

**Forsake your
sins, or ye
will not get
the meat of
mercy.**

**Christ's body
is in form of
bread to
destroy the
prince of
pride.**

¶ Estren is oure ful fode,
 Whan cristis flesshe freendys schal fede ; 304
 All festis arn full gode,
 But þat is douȝtiest at nede ;
 We ete þe duke þat died on rode,
 Þat all deueles in helle drede ; 308
 Forsake ȝoure synnes wrecches wode,
 Or mete of mercy ȝif ȝou no mede.
 ¶ God his blood gan schede,
 His riche ribbes weren rent all rede, 312
 For mannys love he þoled dede ;
 Now is hys body in forme of brede,
 To stroye þe prince of pride.

XIX.

**The king hath
sent four
summonses,**

¶ Þe kyng hap sent foure somouns, 316
Est *and* west in euery ende,

- For clerkis with clere corones,
 Þe mete of mercy haue in mynde ;
 320 Þe godspelleres with benysouns,
 To fest þei bid euery freende,
 As well beggers as barouns ;
 To goddis borde þei bid hem bende
 324 ¶ Ihesus holt vp his ende,
 To defende vs with a fowle (egle) in flyzt,
 A dere oxe luk hape dīzt.
 Mark a lyoun felt in fīzt,
 328 Mathew a man ful kende.

that is to say,
 the
 Evangelists,
 to bid all to
 his feast, both
 beggars and
 barons.

XXX.

- ¶ Þe Egle is frikest fowle in flye,
 Ouer all fowles to wawe hys wenge ;
 In þis ensaumple Iohan say eslye,
 332 As he slombred in slepyng,
 In goddis godhed he say full hyȝe,
 Þe heyȝtes of hys hyȝe kyng.
 With-oute any

The eagle is
 swiftest of all
 birds.

John in his
 sleep saw
 heavenly
 mysteries.

[*The rest is lacking.*]

II.

HORÆ DE CRUCE*.

[MS Miscell.
Liturg. 104.
(Bodl. Libr.)
temp.
Edw. III. or
Edw. II. and
Isabella (?).]
[fol. 50.]

*Hic incipiunt matutine de passione domini nostri ihesu
cristi antiphona.*

Patris sapiencia ueritas diuina deus [&c.]

Versiculus. Adoramus te criste [&c.]

[fol. 50 b.]

DOMine ihesu criste filii dei uini pone passionem
crucem et mortem tuam [&c.] Amen.

[fol. 51.]
Sweet Jesus,
may thy
passion, Croes,
[* fol. 51 b.]
and wounds
preserve our
souls now and
in time of
death.

S swete ihesu cryst goddis sone of lyue.
Pin *passion pin croys pin ded pin wondes five.

Beelde us houre sinful soules *and* pin iugement.

Nou and in tyme of ded þat we ne be y-schent. 4

[D]eyne to 3eue my[3]t an[d] grace to hem þat moten
lyuen.

And to dare reste here sinnes þou for yyue.

[* fol. 52.]

Mo holi chirche and *kyndom loue and pes þou sende.

And to vs wreche sinful. lif wyt-uten ende. 8

þat leuest kyng god and man wyt-outin endingge.

Father, Son,
and Holy
Ghost, bring
us to the
bliss of
heaven.

Fader and sone and holy gost to þulke bl[is]se us
bringge.

[fol. 52 b.]

Ad primam horam. [&c.]

[fol. 61.]

HOra prima dominum ducunt ad pilatum. [&c.] Ado-
ramus te. Domine ihesu criste.

[* fol. 61 b.]

At prime ihesus was y-lad pilatus by*fore.

At prime
Jesus was led
before Pilate.

Many false witesse on hym were i bore. 12

* Only the *English* parts are here given, with the beginnings of the Latin prayers,
&c. preceding them.

Hiis schines were y beten hiis honden weren y bonden. They beat him, spat upon him.
 Hiis face hy gonne on spete lyt of heuene pey fonde.

Ad terciam horam. amen

[A leaf is wanting here.]

Crucifige clamitant hora terciarum [&c.] Adoramus [te]. [fol. 66.]
 [fol. 66 b.]

Domine ihesu criste.

At hondren day on wde þe giwes gonne grede.

16 In schorn he was i.-wonden in purpil palle wede.

On his schulder he bar þe crois to þe piningge

Sicut oculi ancille in manibus domine sue [&c.]

At the third hour they clothed him in a purple garment.

[fol. 67.]

Hora sexta ihesus est cruce conclauatus [&c.] Adoramus [fol. 70 b.]
 [te]. Domine ihesu criste filij. [fol. 71.]

At midday was ihesus crist y-nailed to þe rode.

Bitwixe tweye þeues he hongid for houre gode.

20 For þuurst of stronge pine y-fuld he was wy[p] galle.

Ve holi louird so god y-wrount þer buiȝt houre sinnes alle.

At mid-day he was nailed to the Cross.

[fol. 71 b.]

DEus in adiutorium [&c.]

Hora nona dominus ihesus expirauit [&c.] Adoramus. [fol. 76 b.]

Domine ihesu criste filij. [fol. 77.]

At none houre louerd crist of pysse lif he wende.

He gradde hely þe holi gost to his fader he sende.

24 A knyht wit a kene spere perlede his syde.

þe herye quakede þe sonne bi-com swart þat erer

* schon wel wide. Deus in adiutorium [&c.].

At noon he died.

[fol. 77 b.]

De cruce deponitur hora uespertina fortitudo [&c.] [fol. 82.]

Adoramus te. Domine ihesu criste filij.

At euensong he was i-nome a doun þat dere us hadde ibouȝt.

At euensong Jesus was taken from the Cross.

[fol. 82 b.]

His mytte hys his stregþe lotede in heiȝe holi þout.

28 Swech deþ he under feng hele of alle wo.

Alas þe croune of worschepe to lowe hy leide þo.

COnuerte nos deus salutaris noster. [&c.]

[fol. 89 b.] HOra completorii. datur sepulture corpus [&c.] Ado-
 [fol. 90.] ramus [te]. Domine ihesu criste.

At the last
 hour he was
 buried.

He was y-zeue to beryyng ate laste tyde.

Cristes body noble hope of liue to byde.

In oynt he was wyt aromat holi writ to fulle.

32

3oruful meynde of his dep bee in myne wille. Amen.

[Then follows]

[fol. 91.] DOmine ne in furore tuo [&c.].

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 Dizte (pret. Dihte, Dizte), to set in order, dispose, set up, treat, 50, 51, 410; 88, 47; 123, 49; 126, 144.
 Dom, Dome, judgment, justice, 40, 270; 110, 70.
 Domesman, judge, 83, 764.
 Donne, dun, 144, 383.
 Doted, bereft of reason, 216, 174.
 Doute, fear, 48, 370.
 Dradde, dreaded, 54, 452.
 Draf, refuse, 141, 298.
 Dredi, afraid, 140, 258.
 Dreint, drowned, 138, 201.
 Dreuen, driven, 68, 217.
 Drizt, Driztine, lord, 109, 60; 111, 119.
 Drof, drove, 18, 12; 141, 298.
 Drogh, Drouz, drew, 58, 489; 62, 4.
 Dros, dross, 147, 490.
 Drouknyng, swoon, 141, 309.
 Druize, dry, 142, 328.
 Druri, a love token, a precious gift, 108, 26.
 Dubbe, to deck, adorn, 127, 177.
 Dubbing, ornaments, 130, 282.
 Dude, did, 30, 140.
 Dum, Dom, dumb, 130, 300; 148, 504.
 Dunted, Dinted, struck, 138, 209.
 Duyk, leader, duke, 149, 522.
 Duzti, doughty, worthy, 109, 29.
 Dwelful, doleful, piteous, 150, 7.
 Efsone, Eftsone, again, 24, 25, 77.
 Eft, afterward, 69, 252.
 Egge, edge, 136, 150.
 Eghen, eyes, 64, 82.
 Ek, also, 24, 81.
 Eld, Elde, old age, 22, 43.
 Encheson, reason, 38, 238.
 Ending, death, 120, 442.
 Enioynet, enjoined, 132, 44.
 Enqueri, to enquire, 38, 241.
 Ensoynet, excused, 132, 46.
 Entent, heed, 82, 708.
 Enter, entire, 196, 229.
 Eode, went, 26, 101.
 Eorpe, Erpe, earth, 20, 21, 33.
 Er, are, 67, 188.

- Er, previously, before, ere, 28, 111.
 Erer, before, 223, 25.
 Ernde, errand, message, 22, 58.
 Erres, scars, wounds, 217, 218.
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 Erpliche, earthly, 50, 404.
 Escrie, to cry out, 169.
 Escte, asked, 22, 57.
 Etin, a giant, 118, 359.
 Euerich, every, 22, 50.
 Euerilka, every one, 82, 721.
 Euill, sore, 85, 844.
 Eysel, Eisil, vinegar, 133, 75.

 Fa, foe, 63, 64.
 Fad, fed, 219, 280.
 Fade, faded, 66, 156.
 Falow, Falwed, withered, faded, 66, 156; 132, 28.
 Fand, found, 64, 65.
 Fanding, temptation, 70, 288.
 Far, fare, 62, 17.
 Far, Fare, proceeding, welfare, 80, 637; 95, 283.
 Fat, feedeth, 210, 4.
 Faunt, a child, 145, 424.
 Fawset, a faucet, 211, 25.
 Fast, fought, 118, 359.
 Fe, goods, 125, 112.
 Feble, poor, mean, 54, 458.
 Feere, fellow, companion, 147, 472.
 Fel, fell, fierce, 117, 335.
 Fele, to smell, 73, 421.
 Fele, Feole, many, 216, 177; 132, 50.
 Feond, enemy, 137, 185.
 Feor, far, 139, 257.
 Ferde, fearful, afraid, 121, 472.
 Ferdnes, fear, 122, 26.
 Fere, 'IN FERE,' together, 74, 431.
 Fere, whole, sound, 74, 436.
 Fere, to frighten, 174, 38.
 Ferlely, Ferly, marvellously, wonderfully, 119, 413; 85, 849.
 Fers, demands, 110, 98.
 Fest, feast, 220, 290.
 Festour, one who makes a feast, 220, 294.

 Fette, Fett, fetch, 75, 485.
 Feynet, pierced (?), 132, 50.
 Fisc, fish, 32, 172.
 Flapped, struck, 176, 48.
 Flecche, 137, 179.
 Flemon, to banish, 216, 183.
 Fleoten, Flete, to flow, float, 216, 177; 32, 33, 179.
 Flesse, flesh, 110, 84.
 Fletynge, Fleotynde, floating, 32, 33, 180.
 Flitte, to remove, 73, 391.
 Flomb, fell (?), 139, 246.
 Flum, stream, 220, 296.
 Flyte, to strive, 216, 182.
 Fodder, 133, 77.
 Fode, creature, 217, 200.
 Folfile, to fulfil (pret. *Folfuld*), 19, 13; 140, 275, 278.
 Folliche, fully, 31, 146.
 Fon, foes, 36, 207.
 Fond, found, 26, 93.
 Fonge, to take, 137, 181.
 Forbed, forbade, 63, 52.
 Forbled, all covered over with blood, 191, 140.
 Forbrende, burnt up, 23, 50.
 Fordo, to put an end to, 70, 283.
 Fordolled, very dull, 141, 309.
 Forlete, forsake, give up, leave, 35, 203; 120, 429.
 Forlore, forlorn, ruined, wholly lost, 21, 20.
 Formast, first, 70, 288.
 Formfader, first father, 62, 1.
 Foroldet, very aged, 25, 74.
 For-swong, scourged, flogged, 194, 169.
 Forte, until, 29, 114.
 Forward, covenant, 110, 80.
 Fot, fetched, 119, 420.
 Fouled, defiled, 132, 28.
 Foundement, foundation, 119, 391.
 Foundet, found (? tried), 148, 507.
 Fourtepe, Fourtenepe, fourteenth, 30, 31, 144.
 Fozte, fought, 52, 412.
 Fram, from, 18, 2.
 Fraudes, fraudulent, 134, 108.

- Fray, fright, 192, 146.
 Freo, free, gracious, 131, 1.
 Freond, friend, 135, 130.
 Frike, bold, 221, 329.
 Fulde, filled, 29, 120.
 Fulilde, filled full of, 120, 426.
 Fun, Funden, found, 87, 3; 95, 308.
 Fund, ceased (?), 120, 432.
 Fur, far, 32, 170.
 Fur, Fuir, fire, 40, 41, 273.
 Fylde, field, 139, 257.
 Fyne, to cease, 91, 150.

 Gaaf, gave, 154.
 Gad, goad, 211, 24.
 Gaf, gave, 168.
 Galwed, put on the gallows or cross, 132, 29.
 Galwes, gallows, 132, 31.
 Gast, ghost, spirit, 71, 334.
 Gastly, spiritual, 88, 48.
 Gat, heed, 210, 8.
 Gaudes, jests, tricks, 134, 104.
 Gelte, guilt, 132, 30.
 Ger (= Gar), cause, 72, 371.
 Gerne, diligently, 119, 423.
 Gerrard, the devil (! = Low Germ. *Gêr-ard*, a miser), 64, 71.
 Gest, talk, 211, 29.
 Gidi, giddy, foolish, 58, 495.
 Ginne, begin, 135, 113.
 Gladliche, gladly, 38, 234.
 Godhed, Godhead, 221, 333.
 Godspellere, evangelist, 221, 320.
 Gome, Goome, heed, 34, 35, 192.
 Gome, palate, gum, 218, 250.
 Gost, spirit, 138, 201.
 Graid, prepared, placed, arranged, arrayed, 70, 299; 71, 351; 83, 753; 109, 43.
 Graithly, straight, direct, 128, 219.
 Gramed, enraged, 132, 24.
 Graue, to bury (pret. *Groue*, *Grofe*), 79, 603; 72, 364; 108, 14; 89, 84.
 Grede, to roar, cry out, 223, 15; pret. *Gradde*, 223, 23.
 Gredire, Gledeire, gridiron, 58, 59, 503.

 Greipe, to prepare, 132, 31.
 Grete, to weep, 67, 184.
 Greyd (*sae* *Graid*), 198, 44.
 Grise, to be terrified, 121, 476.
 Groche, Grucche, to murmur, 74, 443; 216, 170.
 Groued, grew, 65, 154.
 Grubbe, to dig up, 94, 267, 268.
 Grundin, ground, sharpened, 110, 91.
 Guaryssahe, to heal, 155.
 Gude, good, 73, 421.
 Gudely, goodly, 71, 351.
 Gun (pl.), did, 91, 140.
 Gunfanoun, banner, 118, 384.
 Gylour, traitor, 139, 254.
 Gyn, Gynne, craft, deceit, 46, 331; 96, 318.

 Ha, Habbe, to have, 18, 1; 139, 238.
 Hailse, to greet, salute, 113, 206.
 Hald, to hold, 87, 26.
 Hale, whole, 73, 403.
 Halghed, hallowed, 114, 211.
 Halwe, to hallow, 56, 486; 132, 27.
 Haly, holy, 75, 481.
 Ham, them, 108, 19.
 Hame, home, 70, 297.
 Hamward, homeward, 70, 314.
 Hasteliche, Hastiliche, hastily, 42, 43, 299.
 Hate, hot, 85, 850.
 Hayle, to pour, 132, 39.
 Heder, hither, 62, 15.
 Heerde, a herdsman, 141, 294.
 Heght, height, 69, 256.
 Heie, Heize, to hie, hasten, 28, 29, 115.
 Hele, salvation, 87, 2.
 Helm, crown (of head), 142, 321.
 Hend, hands, 71, 334.
 Henede, killed by stoning, 40, 263.
 Heng, hung, 34, 187.
 Henne, hence, 46, 335.
 Herdes, hards, tow, 81, 681.
 Herre, higher, 52, 428.
 Herting, comfort, encouragement, 88, 40.

- Herye, *miswritten for Erpe*, earth, 223, 25.
 Herynge, Heryinge, praise, 56, 57, 480.
 Hest, a promise, 74, 424 ; 212, 60.
 Hete, to promise, 71, 323 ; to assure, 89, 69.
 Heteing, a promise, 75, 464.
 Hette, Het, Hight, Hihte, Higt, was called, named, 34, 35, 193 ; 42, 300 ; 109, 29 ; promised, 65, 135.
 Hidose, hideous, 96, 332.
 Hint, catch, receive, 114, 276.
 Ho, Heo, she, 110, 73 ; 131, 4.
 Hoke, hook, 215, 148.
 Honden, hands, 33, 174.
 Hondren = undern, the third hour, 223, 15.
 Hone, delay, 109, 63.
 Honestly, worthily, 76, 529.
 Honouri, to honour, 56, 474.
 Hor, their, 32, 173.
 Hord, treasure, 136, 151.
 Horle, to hurl, 140, 284.
 Huld, Heold, held, 54, 55, 455.
 Hulpun (pl.), helped, 195, 181.
 Hy, haste, 62, 8.
 Hy, they, 223, 29.
 Hyne, hind, paltry fellow, 50, 395.
 Ibede, entreated, 42, 291.
 Ich, I, 19, 8.
 Ich, each, 195, 208.
 Ichabbe, I have, 20, 21, 23.
 Ichot, I know, 44, 323.
 Ichulle, I will, 18, 8.
 Idolue, Idoluen, 42, 43, 303. (*See Delve.*)
 Iflemed, Iflemd (*see Flemon*), 20, 21, 19.
 Ifuld, filled, 35, 192 ; fulfilled, 25, 85.
 Ifynde, to find, 22, 41.
 Ignobylité, 161.
 Ihered, Iheried, praised, 18, 19, 4 ; 46, 346.
 Iheued, had, 20, 23.
 Ihote, bidden, 28, 115.
 I-knowe, known, acquainted, 38, 243, 249. To be iknowe = to acknowledge.
 I-laced, bound, 31, 153.
 Ileie, Ileye, lien, 32, 33, 181.
 Ileued (*see Of-leued*), 20, 36.
 Ileued, covered with leaves, 24, 78.
 Ilk, each ; Ilka, each one ; Ilkdele, each part.
 Ilk, same, 66, 147.
 Illolled, lulled, 134, 83.
 I-lome, frequently, 50, 398.
 Ilpaid, ill-pleased, 64, 73.
 Ilyke, alike, 75, 480.
 I-mete, I-meetete (= I-meete), fit, of proper measure, 30, 31, 156.
 I-mored, rooted, 28, 126.
 Inogh, Inouh, Inouy, enough, 20, 21, 21 ; 69, 257.
 I-nome, p.p. taken, 39, 235.
 In-oynt, anointed, embalmed, 224, 32.
 I-piled, thrust, 132, 23.
 Is, them, 46, 353.
 I-sauy, I-sayh, saw, 43, 295 ; 61, 517.
 I-seo, I-se, to see (pret. I-sei), 28, 124 ; 32, 161 ; 30, 31, 150.
 I-slawe, slain, 21, 19.
 I-somned, assembled, 38, 237.
 Iualle, p.p. fallen, 54, 464.
 Iuelle, complete, 24, 85.
 I-weld, boiled, 58, 501.
 I-wete, I-wite, to learn, know, 28, 131 ; 29, 132.
 Iwis, truly, 56, 480, 486.
 Iwon, trade, 26, 96.
 Izeue, given, 44, 318.
 Iapyng, sport, fun, 169.
 Iorné, journey, 123, 48.
 Kasten, p.p. of Caste, 125, 119.
 Kecche, to drive, 201, 115.
 Keighte, caught, 205, 258.
 Keiped, closed (?), 205, 241.
 Keijt, drove away, 134, 102.
 Kele, to cool, 65, 124.
 Kelp, scabbard (?), 140, 283.
 Ken, Kenne, to know, make

- known (pret. Kend), 66, 140 ;
 90, 107 ; 132, 51 ; 89, 74.
 Kende, Kynde, kind, nature, natural
 disposition, 144, 390 ; 145, 405.
 Kenyng, sign, 128, 237.
 Kerue, to out, 136, 151.
 Kest, pret. cast, 66, 168 ; 89, 87.
 Kinne, nature, 138, 224.
 Kipe, to show (pret. Kid, Kud),
 80, 650 ; 89, 76 ; 121, 469.
 Knape, boy, 136, 142.
 Knaw, to know, 81, 706.
 Kowth, knew, 71, 348.
 Kued, evil one, devil, 196, 222.

 Lad, Ladde, led, 28, 122 ; 139, 253.
 Laghe, law, 116, 296, 297.
 Lak, fault, blame, 148, 509.
 Lakke, to blame, 145, 432.
 Lang, long, length, 71, 342 ; 116,
 316.
 Langer, longer, 68, 218.
 Lappe, to wrap, 69, 261.
 Lar, Lare, lore, 64, 75.
 Largely, freely, 74, 451.
 Last, leads, 22, 48.
 Lat, ceaseth, 210, 15.
 Lat, let, 65, 104.
 Lauedi, lady, 110, 71.
 Lause, release, 108, 4.
 Lave, to pour, 217, 220.
 Lawe, law, 217, 221.
 Lay, law, 42, 298.
 Lap, loth, 108, 12.
 Lajt, took, 120, 443.
 Leche, physician, 138, 217.
 Lede, people, folk, 109, 37.
 Leef, dear, fain, 216, 188.
 Leete, let, 142, 324.
 Lef, leaf, 24, 74.
 Legge, to lay, 26, 89.
 Leir, lair, 200, 96.
 Lely, loyally, faithfully, 87, 10 ;
 89, 69.
 Lend, to dwell, abide, 64, 80 ;
 67, 174.
 Leng, longer, 46, 333.
 Lenkith, Lenth, length, 73, 393 ;
 125, 103.

 Leof (Leoue, def. and pl.), dear,
 21, 36 ; 136, 147.
 Leone, to lean, 134, 90, 93.
 Leop, leapt, 144, 385.
 Leorne, Lerny, to learn, 32, 33, 164.
 Leopi, weak, feeble, 147, 483.
 Ler, loss, 210, 9.
 Lerd, learned, 96, 347.
 Lere, bare, 24, 73.
 Lere, to teach, 26, 27, 102.
 Let, delay, 66, 143.
 Lete, forsake, give up, 216, 172.
 Lett, delay, 122, 10.
 Leude, lewd, unlearned, 96, 347.
 Libbe, to live, 21, 39.
 Lift, left, 50, 391, 392.
 Ligge, to lie (*Liggen*, lien ;
Ligand, lying), 32, 166 ; 62,
 14 ; 89, 89.
 Lihtynge, Liztinge, lightning, 46,
 47, 352.
 Like, to please, 123, 46.
 Liking, pleasure, 67, 174 ; 79, 608.
 Lim, Lym, limb, 20, 21, 32.
 Lite, Lyte, little, 216, 178.
 Lite, remission, 112, 137.
 Lith, member (of body), 67, 197.
 Loddere, knave, 146, 450.
 Logge, lodging, dwelling, 146, 458.
 Logh, laughed, 71, 329.
 Loked, Looked, ordained, devised,
 133, 57 ; 145, 423, 433.
 Lolle, lull, 214, 138.
 Lomb, lamb, 141, 288.
 Lore, Lorne, lost, ruined, 118,
 373 ; 146, 458.
 Lotede, lay hidden, 223, 27.
 Loud, openly, 122, 13.
 Loue, Louing, Loueing, praise, 75,
 459 ; 81, 701.
 Louerd, lord, 54, 456 (margin).
 Loute, to do obeisance to, to
 worship, 34, 198.
 Lope, harm, sin, 139, 231.
 Lulle, 133, 80 ; 213, 84.
 Lumpyng, heavy, 141, 311.
 Lure, loss, 135, 115.
 Lute, Luytel, little, 36, 219 ; 37, 219.
 Luper, vile, 35, 183.

- Ma, to make, 63, 63 ; Mase, make, 95, 311.
 Maister, Mayster, master, victor, 36, 37, 212.
 Maistrie, victory, mastery, 36, 219 ; 125, 109.
 Mankunde, mankind, 18, 2.
 Manslauzt, manslaughter, murder, 30, 138.
 Mapped, terrified, mated, 216, 175.
 Mar, Mare, more, 113, 195.
 Mased, amazed, 216, 175.
 Maste, greatest, 114, 210.
 Maugrefe, curse, 111, 125.
 Maumet, idol, 34, 197.
 Maumetry, idolatry, 90, 122 ; 124, 72.
 May, maid, 148, 514.
 Me, one, 56, 482.
 Med, mead, meadow, 24, 66.
 Medle, to mix, 139, 233.
 Melle, to mix, 204, 220.
 Mende, amends, 119, 415.
 Mene, to recollect, 92, 175 ; to signify, 63, 42.
 Mene, to moan, 78, 566.
 Meneing, remembrance, 78, 590.
 Mensk, to honour, 114, 209, 212.
 Mekell, great, 64, 98.
 Menjé, Meyné, retinue, attendants, 73, 400 ; 115, 264 ; 122, 4.
 Meode, mead, 139, 233.
 Merk, dark, 139, 230.
 Merk, mark, 79, 633 ; to mark, 117, 350.
 Messagere, messenger, 110, 68.
 Meste, most, 136, 164, 168.
 Met, measure, 79, 621 ; meet, 220, 292.
 Mete, to measure, 30, 152.
 Meynt, mingled, 151, 31.
 Mid, with, 46, 331.
 Mikil, great, much, 114, 229.
 Milse, Milce, mercy, 18, 19, 11.
 Minne, Min, Myn, Mynne, to recollect, bethink, 145, 411 ; 138, 222 ; 114, 218 ; to talk of, mention, 134, 91.
 Mirknes, darkness, 93, 223.
 Mis, missing, sin, wrong, 66, 150, 157.
 Misfare, misfortune, 118, 366.
 Missay, to slander, 111, 128, 130, 131.
 Mistrowand, misbelieving, 74, 442.
 Mo, more, 28, 113.
 Mochel, much, 215, 159.
 Mode, mind, 177, 43.
 Moght, Muzt, might, 71, 342 ; 110, 81.
 Mon, man, 132, 34.
 Mon, moan, 131, 3.
 Mone, moon, 144, 384.
 Monslauht, manslaughter, 31, 138.
 More, a root, 18, 5.
 Mot, may, 38, 240.
 Moun, may, 182, 89.
 Mouwe, mockery, jest, 134, 103.
 Mow, may, 192, 145.
 Muche, great, 36, 206.
 Muchedel, a great part, 36, 207.
 Mun, must, 95, 312.
 Munde, mind, 18, 1.
 Murie, pleasant, 24, 64.
 Musell, to muzzle, 213, 95.
 Mustrance, manifestation, 120, 448.
 Mysuarynge, misbehaving, 50, 398.
 Na, no, 114, 257.
 Nabbe, have not, 45, 321.
 Namlich, especially, 170, 9.
 Nan, Nane, none, 68, 242 ; 118, 368 ; Nanne (*a. m.*) 22, 45 ; Nanes, nonce, 127, 178 ; Na wijt, nought, 111, 131.
 Nas, was not, 24, 82.
 Napeles, nevertheless, 44, 307.
 Neddre, serpent, 24, 75 ; 117, 335.
 Neght, to approach, 74, 435.
 Neih, Neiz, Ney, near, nigh, 20, 21, 22.
 Neise, nose, 111, 107.
 Nele, Nule, will not, 20, 21, 22.
 Nelyn, will not, 150, 20.
 Nemil, nimble, 113, 182.
 Nempne, Nempnen, to name, 20, 29 ; 43, 300.

- Neoze, nine, 28, 118 (margin).
 Ner, nearer, 22, 56.
 Nesch, soft, 143, 353; 217, 201.
 Neuening, naming, 81, 694.
 Neuereft, never again, 22, 51.
 Neuyn, to name, 81, 688.
 Nimen, Nymen, to take, 31, 152;
 32, 169; pret. Nom, 18, 7.
 Nite, Nyte, to deny, 121, 473, 478.
 Nipe, ninth, 29, 122.
 Nobleie, nobility, splendour, 54,
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 Noke, nook, notch, 119, 395.
 Nolde, would not, 20, 25.
 Nome, name, 21, 29.
 Non, noon, 44, 309.
 Norys, nurse, 215, 156.
 Note, advantage, profit, 119, 424.
 Noteful, useful, precious, 108, 23.
 Noye, to annoy, 122, 22.
 Noþer, Nowper, neither, 24, 74;
 67, 184.
 Noȝt for-þi, nevertheless, 121, 473.
 Nye, nine, 28, 118.
 Nyend, Nype, ninth, 28, 122; 76,
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 Nuyze, to annoy, 132, 34.
 Nywe, new, 56, 472.

 O, On, one, 28, 127, 128.
 Oblist, obliged, 126, 146.
 Obouen, above, 68, 239.
 Obout, Obut, about, 63, 40; 127,
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 Ocupide, filled, 64, 84.
 Of-liued, = over-lived, too-long-
 lived, 21, 36.
 Of-swonk, earned by toil, 26, 96.
 Oftsaipes, oftentimes, 82, 724.
 Ogain, again, 62, 19.
 Omang, among, 72, 359.
 Omell, among, 90, 103.
 Onloft, aloft, 121, 466.
 Or, ere, 62, 7.
 Ord, point, 136, 149.
 Ore, mercy, 20, 21.
 Os, as, 192, 148.
 Ous, us, 18, 5.
 Outtoke, excepted, 63, 51.

 Ouercum, overcame, 36, 218.
 Ow, you, 19, 8.
 Owe, own, 30, 138.
 Owhere, everywhere, 31, 150.
 Owpir, either, 125, 115.
 Ope, oath, 139, 229.

 Pace, to pass away, 149, 524.
 Painym, Paynym, pagan, 34, 35,
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 Panne, skull, 150, 11.
 Parates, = parts, 119, 397.
 Parlesy, palsy, 130, 299.
 Partie, part, 48, 373; pl. Partise,
 114, 238.
 Pay, to please, 71, 328.
 Pensynnys, pincers, 189, 125.
 Pette, placed, put, 211, 27.
 Piningge, torment, 223, 17.
 Pinne, to fasten, 131, 14.
 Pite (= Pigt), put, 137, 190.
 Plater, platter, 137, 171.
 Plete, to plead (?), 141, 290.
 Plett, inserted, 123, 54.
 Pleynyng, complaining, 147, 473.
 Polist, polished, 79, 631.
 Pouder, dust, 66, 168.
 Pouer, poor, 110, 75.
 Pouerly, poorly, 129, 266.
 Powder, to cast dust on, 65, 117.
 Powsté, power, 63, 55.
 Prece, press, 56, 468.
 Prees, Prese, press, 218, 238; 128,
 228.
 Presthede, priesthood, 117, 347.
 Prestly, quickly, 147, 467.
 Preue, Priue, secret, 123, 61; 92,
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 Preuely, secretly, 129, 268.
 Pried, prayed, 69, 275.
 Pris, worth, value, 144, 399.
 Prout, proud, 48, 375.
 Prute, pride, 50, 386.
 Puiten, to put, 147, 473.
 Pulle, thrust, 60, 514.
 Pulte, thrust, thrust out, put, 24,
 63; 134, 100; 140, 283.
 Puruay, to make ready, 92, 208.
 Pyement, a kind of drink, 210, 22.

- Pyne, Payne, pain, torment, 24, 25, 87.
 Pyscayne, a fish-pool, 155.
 Qua, who, 118, 370.
 Quare, where, 108, 16.
 Quasum, whoso, 109, 31.
 Quat, what, 110, 73; 121, 467.
 Quatkin, of what kind, 114, 232.
 Queinteliche, Qweynteliche, neatly, 30, 31, 151.
 Quelle, to kill, 39, 230.
 Queme, to please, satisfy, 110, 100.
 Quemus, pleasure, satisfaction, 146, 453.
 Quen, when, 108, 9.
 Quere, where, 112, 154.
 Quert, joy, 108, 8.
 Queynt, quenched, 138, 203.
 Queyntise, craft, 48, 381.
 Queper, whether, 120, 457.
 Quiche, which, 115, 246.
 Quiddersum, whitherso, 120, 437.
 Quilk, which, 113, 188.
 Quite, quit, 112, 140.
 Quiperwine, enemy, 121, 483.
 Rad, read, 210, 17.
 Rad, advised, 137, 174.
 Rane, touched, 113, 201.
 Rape, hasten, 135, 140.
 Ras, Rase, rose, 88, 41; 109, 53.
 Rathly, quickly, 84, 786.
 Raunsoun, ransom, 118, 383.
 Raper, sooner, 30, 142.
 Reall, royal, 128, 226.
 Really, royally, 130, 293.
 Reche, to stretch, 147, 491.
 Red, advised, 64, 67.
 Red, counsel, 32, 166, 178.
 Rede, to advise, 131, 17.
 Rede, to tell, 108, 1.
 Rees, race, 218, 240.
 Regne, to reign, 148, 498.
 Reke, vapour, fume, 94, 249.
 Relief, remainder, 218, 285.
 Releue, relief, 96, 347.
 Rem, gore, 146, 444.
 Remband, remnant, 84, 789.
 Remu, to remove, 77, 536.
 Remus, cries, 146, 451.
 Renne, Rinne, Ryn, to run, 135, 140; 132, 47; 111, 122.
 Rere, to raise, 28, 129.
 Resoun, account, 93, 221.
 Reupe, sorrow, ruth, 146, 451.
 Rew, to rue, have pity, 81, 684.
 Reyn, 48, 382.
 Riallté, royalty, 124, 69.
 Rihtful, just, 144, 389.
 Risshe, Ryssche, rush, 110, 95; 217, 199.
 Ritwisnes, righteousness, 116, 300.
 Ro, peace, 143, 358.
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- Sonne, sun, 144, 385.
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 Thret, threatened, 85, 829.
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 To-dachud, beaten, dashed about,
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 To-fore, before, 154.
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 To-lachud, severely lashed, 180, 66.
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 Tone, taken, 93, 231.
 Tore, torn, 143, 372.
 To-riue, riven asunder, 138, 210.
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 Wonderly, wonderfully, 144, 401.
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 3erd, 3erde, rod, 117, 323; 212, 74;
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 3ymmes, gems, 46, 344.

CORRECTIONS.

Page 8, line 20, *for* their speech (counsel) *read* it.

Page 12, line 1, *for* redeemed *read* redeemedst.

Page 17, line 6 from bottom, *for* we *read* þe.



